

Two Sermons:
TENDING
TO DIRECTION
FOR CHRISTIAN
CARIAGE,

Both in
AFFLICTIONS INCUMBENT,
And in
JUDGEMENTS IMMINENT.

THE FORMER
ON P S A L M. 13. 1.

THE LATTER
ON HEBR. 11. 7.

By THOMAS GATAKER B. in D.
and Pastor of ROTHERHITH.

LONDON,
Printed by JOHN HAVILAND.
1623.

TWO SERMONS:
SECOND
IN THE
DIRECTION
FOR CHRISTIAN
CARRIAGE

AND IN
THE
LATTER



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ON
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BY THOMAS GATACKER B. D.
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LONDON,
Printed by John Haviland.
1823.

מזמור לדוד

DAVIDS Remembrancer.

A MEDITATION ON

P S A L M E 13. 1.

Delivered in a Sermon at *Serjeants
Inne in Fleet-street.*

By

THOMAS GATAKER, Bachelor in Di-
uinitie, and Pastor of *Rotherhith.*

ESAI. 62, 6, 7.

*You that are mindfull of the Lord, be not silent : Give
him no rest, till he repaire Ierusalem, and till he make her
the praise of the Earth.*

LONDON,
Printed by JOHN HAVILAND.

1623.

DAVIDS

Remembrancer.

MEDITATION

ON

PAULINE 12. 1.



THOMAS CATHER, Printer in Dr.
university of London.

Printed at D.

Two that are mingled of the Earth, but not joined : One
him no rest, till he receive his reward, and till he make his
the grace of the Earth.

LONDON.

Printed by John HAVLAND.



TO
THE RIGHT
HONOURABLE

Sir JAMES LEY Knight and
Baronet, Lord Chiefe Iustice of
his Maiesties Bench.

RIGHT HONOURABLE:



LBET Speech haue no small
aduantage of Writing; in that
a it hath a greater viuacitie
accompanying it, than the other
hath by much: the latter seeming
to be but as ^b a dead shadow of
the former; Elocution^c the ve-
ry vitall spirit and chiefe grace of an Oration, and

^a Habet nescio quid
latentis *ερεπτείας*
viva vox; & in
aures discipuli de
auctoris ore transfusa
fortius sonat. Hieron.
ad Paulin. Viva
illa, ut dicitur, vox
lectione pleni^r alit.
Quintil. institut. l. 2.

^{c. 2.} Quod memoria lapsus Cicero quasi ex Tuscul. l. 2. tribuit Erasmi. in Hieron. & in
Adag. Atqui Cic. epist. ad Attic. lib. 2. epist. 8. Ubi sunt qui aiunt, *ζώνων* *εω* *ἡς* *μὴ* *μὴ* *εω*
ερεπτείας *ἡ*; Quanto magis vidi ex tuis literis, quam ex illius sermone quid ageretur?
^b *Συμὰ* *ὁμολίαν* *εἰς* *χαίμασιν*. Greg Naz. epist. 52. Et *παρρησίας* *οὐκ* *ἔχοντα*.
idem epist. 38. ^c *Ἀέλιος* quasi vita quadam est orationis. Quintil. institut. lib. 11.
cap. 3.

THE EPISTLE

αὐτοὶ καὶ οἱ ἄλλοι
 ἐμὸν τῶν πε-
 ρὲς αὐτῶν, καὶ τοῦ
 καθ' αὐτὸν, καὶ με-
 τὰ τοῖς χρηστοῖς
 ἑσθλοῦ κα-
 τὰ πάντα. Dionys.
 Halicar. de Demosthe-
 bene. Oratorem pla-
 ne perfectum, cui
 nihil admodum de-
 fit, Demosthenem
 facile dixeris. Cic. de
 clar. Orat. Quo ne
 Athenas quidem ip-
 sas magis credo fu-
 isse Atticas. Idē de
 perfect. Orat. Gre-
 corum Oratorū prae-
 stantissimi sunt ij
 qui fuerunt Athe-

nus; eorum autem princeps facile Demosthenes, admirabile est quantum inter omnes unus excellat. Idem de opt. gen. Orat. Cujus commemorato nomine maxima eloquentie consummatio audientis animo oboritur. Val. Max. memorab. l. 8. c. 7. * Quomodo Facundie Parentem Ciceronem. Plin. hist. nat. l. 7. c. 30. Atqui, cum Demosthenes Græce, Cicero Latine eloquentie Principes extiterint; Demosthenes & prior fuit, & ex magna parte Ciceronem, quantus est, fecit. Quintil. institut. l. 6. c. 3. & l. 10. c. 1. * Actio in dicendo una dominatur. Huic primas dedisse Demosthenes dicitur, cum rogaretur, quid in dicendo esset primum, huic secundas, huic tertias. Cic. de Orat. l. 3. & de clar. Orat. Val. Max. memor. l. 8. c. 10. Quintil. instit. l. 11. c. 3. & Aug. epist. 56. † Hinc Val. Max. lib. 8. cap. 10. In Demosthene magna pars Demosthenis abest, quia legitur potius quam auditur. & Nulla res magis penetrat in animos, eosque fingit, format, flectit. Cic. de clar. Orat. Tantum dictis adjicit gratie, ut infinitè magis eadem audita quam lecta delectent. Quintil. instit. l. 11. c. 3. Multo magis, ut vulgò dicitur, una vox afficit. Nam, licet acriora sint, quæ legas, altius tamen in animo sedent, quæ pronuntialio, vultus, habitus, gestus etiam dicentis adfigit. Plin. epist. 4. lib. 2. Hinc Aeschines Demosthenis orationem, quam eis recitasset, admirantibus Rhodys, τί δὲ, εἰ αὐτὸ τῷ Δωδὲ ἀπακόν τε; Quid si ipsum, vel, Quid si bestiam ipsam audivissetis? Cic. de Orat. lib. 3. Plin. hist. nat. lib. 7. cap. 30. Val. Max. lib. 8. cap. 10. Plin. jun. ep. 4. lib. 2. Quintil. instit. l. 11. c. 3. & Hieron. ad Paulin. ἡ Κρείττων χάρις αὐτῶν ὅτι πλεονεξία δὲ τῶν ἀντιθέτων καὶ ἡ χάρις αὐτῶν τῶν ὁρίων. ἡ δὲ τῶν ὁρίων τῆς ἐν οἰκίᾳ ἡ δὲ τῶν ὁρίων. Ignat. epist. 1. Ἀδελφοί, πλεονεξία καὶ ἡ δὲ τῶν ὁρίων. Eustath. ad Odys. β' ex Pausania. † Sola res est, quæ homines absentes praesentes facit. Turpilius de vicissitudine literarum. Quid enim tam praesens est inter absentes, quam per epistolas & alloqui & audire quos diligas? Hieron. ad Nisiam. Sunt literæ doctrina quadam, quæ quisque valeat quamvis longè absenti verba mittere manufacta in silentio, quæ rursus ille cui mittuntur, non auribus, sed oculis colligat. Aug. de Trinit. lib. 10. cap. 1. Voces signa sunt, per quæ praesentibus loquimur: inveniuntur literæ, per quas possemus & cum absentibus colloqui. Ibid. l. 15. c. 10.

with

DEDICATORIE.

with the living, though neuer so farre both by sea and land severed either from other, but the living also may haue profitable commerce and dealing with the dead, as we haue by meanes of their writings still extant with those that died and departed this world, euen thousands of yeeres since, to our exceeding great comfort and inestimable gaine. Being therefore moued by some that heard of it, and the matter deliuered in it, but could not be present at the deliuey of it, to make this weake discourse, by helpe of Pen and Presse, more publike, as dealing in an Argument not unfitting the present times, and such as they desired to be more fully either instructed or directed in, which by meanes thereof they supposed that both themselues and many other might be; I was the rather induced to condescend to this their desire, that by presenting of it to your Lordship, the prime Member of that graue and reuerend Societie, where it was by word of mouth deliuered: I might giue some poore pledge and testimonie of my due and deserued respect to your Honour, and of my thankfull acknowledgement of such fauours, as haue from time to time, by your Lordship beene shewed me, as well during the time of mine employment at Lincolnes-Inne, (where your Lordship was one of the first whom I receined kinde acceptance from, being Reader at the time of my first acceffe thither,) as since also. Hauing therefore during my late restraint by some infirmitie and weaknesse that constrained me to keepe home, and to intermit my publike employment, taken some time to reuiew, supply, and enlarge my former Meditations of the Subiect then handled

κ Κἄν ἢ μάλα
πολλὰ ματῶ
Οὐρεῖα τε οὐραν-
τα, θαλάσσι τε
ἠγύατα. Homer.
Iliad. d.

Hinc illud Luc.
16. 29. Habent
Mosem & Prophe-
tas : audiant illos.
Mortui siquidē lo-
quuntur adhuc :
quod de Abele Spi-
ritus Sanctus Heb.
11. 4. & de Samue-
le Siracides Eccles.
46. 20.

THE EPISTLE, &c.

handled, (which I could not so well finde time for before) I make bold to tender them here (such as they are) unto your Lordship, and intreating onely your courteous acceptance of them, without further troubling your Honour amids so many weightier affaires, commit both your selfe and them to the gracious protection and holy direction of the Highest.

Your Lordships to command
in the Lord,

THOMAS GATAKER.



DAVIDS Remembrancer.

PSAL. 13. 1.

*How long, O Lord? Wilt thou forget mee
for euer? How long wilt thou hide thy face
away from me?*



HIS *Psalme*, as appeareth by the
whole tenour of it, was composed
by the Prophet DAVID during the
time of some grienous and tedious
temporall affliction; and that ac-
companied also (as may seeme)
with some *spirituall desertion*.

And it may well for the subiect *matter* of it be
tearmed

^a DAVIDS Remembrancer;
as being penned by him for this end, to put God in
minde of him, and of his present forlorne and dis-
tressed estate.

Occasion.

Matter.

^a מוֹכֵר
לְרִיב
Sicut Psal. 38.
לְחֹבֵר

B

The

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Parts 3.

Part 1.

Complaint.

^b Vers. 1, 2.^c Vers. 1.^d Vers. 2.^e Vers. 2.

Part 2.

^f Vers. 3, 4.

Request.

^g Vers. 3.

^{*} Respice, refertur ad, Usque quo avertis faciem? Exaudi, ad, Usque quo obliuisceris? Aug. in Psal. 12.

Reasons 2.

Reason 1.

^h Vers. 3.

ⁱ De somno peccati. Ruffin. in Psal. 12. In peccato. Aug. in Psal. 12. & contr. advers. leg. 1. 1. c. 11. Cassiod. & Remig. & ex utroque Lombard. De somno peccati qui ducit ad mortem. Acacius

Cesar. quest. collect. 4. apud Hieron. epist. ad Miner. & Alex. ^k 1 Thess. 5. 6, 7. Ephes. 5. 14. 1 Cor. 15. 34. ^{*} Theodoret. & Enthym. ^l Gen. 27. 46. Job 32. 20, 21. Eccles. 7. 28. ¹ Cum in peccato, quod est ad mortem irrevocabiler perseveratur. Bern. in Cant. 52. Ne penitentiam ad mortem differens, dormiam cum morte peccati in inferno. Hugo Card. in Psal. 12.

The Psalme consisteth of three principall Parts.

There is first ^b a grievous complaint of his present condition; propounded by way of expostulation;1. ^c In regard of God; who seemed not to regard him.2. ^d In regard of himselfe, by meanes thereof driuen to his shifts, and in a manner at his wits end.3. ^e In regard of his aduersaries; who tooke occasion thereby to triumph and insult ouer him.There is secondly ^f an humble suit and request commenced by him to God, and conceived in three distinct parts, answering the three branches of his former complaint. For 1. ^g Hee requesteth God that he would ^{*} Behold and heare; that hee would vouchsafe to regard him, and turne his face againe towards him, and not send him away, inaudita querela, vnheard and vnanswered.

2. He addeth some Reasons why he desireth and requireth God thus to heare and regard him.

1. ^h In regard of himselfe, that hee sleepe not in death: not meant, as some thinke, of sleeping in Sinne; though ⁱ Sinne in Scripture be oft compared to Sleepe; nor, as others, ^{*} of the death of griefe and despaire; though that be said too to be a kinde of Death; and ^l maketh a mans life oft no better, yea more bitter than Death: nor yet as others, ¹ of dying eternally, of being everlastingly damned: but

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^m of temporall death, (that is vsually termed ^a a *Sleepe*; and is nothing indeed but ^o a *Sleepe longer than vsuall*; yea in some sort ^p a *perpetuall Sleepe*, because to continue ^q as long as the world lasteth:) that ^r hee might not die in this distressed and discomfutable estate.

2. ^r In regard of his malicious and euill affected *Aduersaries*; ^{*} that they might not haue longer or further cause of joy and triumph in his ouerthrow, as hauing now without all helpe or hope of recovery, gotten the vpper hand of him.

And there is thirdly ^r a cheerefull and a comfortable *Conclusion*, wherein as recollecting himselfe, and controlling the voice of sense with the voice of Faith;

1. ^u He professeth his trust and confidence in God.

2. ^{*} Hee promiseth himselfe assured helpe and deliuerance from God.

And 3. ^v He praiseth God for it, as if alreadie he had receiued it: ^z See the picture of an hopefull heart, saith Chrysostome, he craweth aid of God, and before he bane it, he renders thanks for it, as if alreadie he had it.

And thus haue you the Summe and Substance of the Psalme, with the seuerall parts of it.

To returne to the first Branch of his Complaint, which I purpose only to insist on.

Branch 3. ^v Paciscitur. ^z Εἰς τὴν ἐκκλησίαν τοῦ Χριστοῦ; ἡμεῖς, καὶ οἱ ἄλλοι ὅτι λαοὶ, ὡς λαὸς τοῦ ἐκκλησιᾶς, καὶ ὡς τὸ πᾶν τὸ ὅσιον. Vides animum bene sperantem? Petit, & prius quam acceperit, tanquam qui accepisset, gratias agit. Chrysost. in Psal. 12. Contra quam Bern. in Cant. 10. Gratiarum actio beneficium non precedit, sed sequitur.

B 2

First,

^m *Imitatione* c. Vide Dns. lib. 3. quast. 27. & Hefebach. in Psal. ⁿ 1 Cor. 15. 55. 1. Iohn 11. 11, 14.

Reason 2.

^o Τι δὲ αὐτῷ; ὡς καὶ μαρτυρεῖ τὸ Κωνσταντίνου. Quid mors est? Somnus est consuetudo longior. Chrysost. ad pop. Antioch. de imag. serm. 5.

Part 3.

Conclusion.

^p Ier. 31. 39. Nobis cum semel occidit brevis lux, Nox est perpetua una dormienda. Catull. epig. 5. Quicumque nascimur, breui post lumine æternus impedit sopor. Ben. Lamprid.

^q Iob 7. 9, 10. & 14. 12.

^r Iob 10. 20, 21.

Psal 39. 13.

^s Vers. 4.

^{*} Psal. 38. 16.

^t Vers. 5.

Branch 1.

^u Proficitur.

Branch 2.

^z Pollicetur.

Manner.

Readings 4.

Reading 1.

^a *Græc. Sept.
Lat. Vulgat.
Ang. Genev.
Reg. Bibl.
Calvin. alij.*

Reading 2.

^b *Usquequo, Domine, oblivisceris me? In finem? Remig. in Psal. 12. Erit hoc usque quo in eternum? Hugo Card. ibid. Sic Vatabl. & Leo Iude.*

^{*} *Psal. 74. 10.*

Reading 3.

^c *Quousque, Domine? Subaudi, non intueberis? oblivisceris mei in eternum? Jun.*

^d *Psal. 79. 5.*

^e *Psal. 89. 46.*

^f *Psal. 6. 3.*

^g *Psal. 90. 13.*

^h *Ier. 13. 2.*

Apoc. 6. 10.

Reading 4.

First, for the *Manner* of it, or *Phrase* it is conceived in; there are *four* severall *Readings*, though in effect for sense and substance much the same.

For 1. Some read the words of the former Part, without stop or stay, as one continued sentence; ^a *How long wilt thou forget me, O Lord, for ever?* But they both neglect the pause in the *Hebrew*; and beside make no very good sense.

2. Others make a pause, but a pause misplaced; and they thus read them; ^b *How long, O Lord, wilt thou forget mee? For ever?* As elsewhere, ^{*} *How long, O God, shall the Aduersary reproach? shall the enemy blaspheme thy Name for ever?* But the pause here in the *Original*, is after *Domine*; not after *Oblivisceris*.

3. Others placing the pause aright, read the words as an *Aposiopesis*, that is, a broken or imperfect sentence, not unfit to expresse passion. ^c *Quousque, Domine? How long, O Lord?* As if he had said; *How long will it be ere thou minde me? In eternum, oblivisceris? Wilt thou neuer againe thinke on mee? How long wilt thou hide thy face away from me?* And the like we may find in diuers other places; ^d *How long, O Lord? wilt thou be angrie for ever? Shall thy iealousie burne like fire?* And, ^e *How long, Lord? Wilt thou hide thy face for ever? Shall thy wrath burne like fire?* Yea the very selfe-same *Aposiopesis* apparantly, where he saith; ^f *But thou, O Lord, how long?* And, ^g *Returne, O Lord: how long? And let it repent thee concerning thy seruants:* As also oft ^h elsewhere.

4. It may well be read by way of Reduplication,

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on,^l (a forme very fit also to expresse the vehement affection of a soule surcharged with sorrow, and pincht in with paine;) enclosing the middle part of the Verse within a Parenthesis: *How long, O Lord? (wilt thou neuer remember me?) how long, (I say) wilt thou hide thy face away from me?* And the like Reduplication is found also elsewhere, where hee saith, ^k *How long shall the wicked, O Lord? How long (I say) shall the wicked exult?*

Either of the two latter may well stand with the Context of the words in the Original.

Secondly, For the Matter and substance of it:

1. There are two things complained of:

1. That God had forgotten him.

2. That he had hid his face away from him. Both * *humanitus dicta*, spoken by way of resemblance from the manner of men, and the one going a degree beyond the other. ^l *It is more to hide his face from him, than not to remember him.*

^m Wee may out of vnmindfulnesse sometime forget one, whom wee wish otherwise well vnto: but when we doe wittingly and willingly ⁿ *turne or hide our face away from him*, it is a signe that either we hate and abhorre him, or at least desire not to minde or remember him. " There is an implication of bare neglect in the one; an intimation of anger and indignation, of displeasure and euill will in the other.

^m Genes. 40. 23. & 41. 9. Hinc questio apud Senecam, an obliti ingrati sint dicendi, de benef. lib. 3. cap. 4. 5. ⁿ Esai. 58. 7. & 53. 3. Ὁ ὤψω αὐτῶν τοὺς ὀφθαλμοὺς ἐν ὁμίᾳ τοῦ ἀλλοτρίου; ἐν ἀκρόσῳ ἀλλήλων; Dion. Chrysost. orat. 38. " In oblivione remissio est benevolentiae & cura, in aversione faciei indignatio & odium. Muscul.

ⁱ Perepimonen repeteudo ingeminat. Cassiod.

^k Psal. 94. 3.

Matter.

Substance.

* Nec oblivio, nec aversio cadit in Deum. Remig. in hunc Psal. Neutrum Deo revera facit, sed more nostro Scriptura loquitur. Aug. & Ruffin. in hunc locum. Per αὐτῶν ὀφθαλμοὺς ἐν ὁμίᾳ τοῦ ἀλλοτρίου de Deo perinde ac de homine loquitur. Humanū siquidem oblivisci, & faciem ab eo quem oderis avertere. Muscul.

^l Gravius est aversionem faciei, quam oblivionem sentire. Muscul. in hunc loc.

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• Aerie potestates
tanquam milui cir-
cumvolitant, ut pul-
lum infirmum abri-
piant. Aug. in Psal.
61. & in Psal. 90.

P Psal. 4. 6, 7. &
18. 18. & 73. 25.
Σὺ δ' ἐν ὧς τὸ
νότος τ' ἐπεσθῇ,
ζευγῶσι δὲ παῖσι
ὁράσει δ' ἑρπύ-
δων νότος· ὁ μοι καὶ
πλείους καὶ πικρο-
τέρας τὰς ἀνίδους
τ' ἀδυμίας ἐμπή-
ρουν, ὅταν ἀνω-
θεν ἔχω τ' ὑψέτα,
ὅταν φῶς ἀπὸ λ-
πτα. Theophyl. ep.
30. ex Homerv. O-
dyss. 4.

¶ Psal. 27. 9.

* Psal. 38. 16.

† Psal. 30. 5.

‡ Psal. 63. 3.

Circumstance

• Ὁ δὲ λαὸς δει-
λαῖον ἐκείνοι, οἷς
ἡ θεωρία, τὰ ἀγα-
θὰ, ὡς ἀπὸ λαν-
τας, εἰς κακοδου-
μίας ἐπεσθῶν
θεωρεῖται. τὰ τοιαῦτα
πλέον ἔχοντες νότον,
τὸ πλέον τῶν συμ-
φορῶν ἐπιδεινύ-
σκει. Theophyl. epist. 37.

• Esai. 54. 8. Psal. 30. 5. † Δυστυχία γὰρ, ἐπεσθῶν, εὐτυχία δὲ
κοπιῶσα πάλιν εἰς αὐτὴν ἐπιστρέφεται, λυπηρότης καὶ δόξαται. ὡς καὶ ἡ ψυχὴ καὶ
δυσμαρτυροῦν κρυφώτερον. Theophyl. ep. 37. Τὸ γὰρ κακὸν μὲν πλεονεχὲς ἀγαθὸν πείραν γα-
μιον. Idem epist. 24. Nam fruentis voluptatibus crescit cavendi dolor. Plin. epist. 5. l. 8. Et,
Tum est tormentum carere divitijs, cum illas iam senseris. Sen. controu. 6.

For God therefore to forget DAVID, not to
minde him, or looke after him, is much ! If his eie
be neuer so little once off vs, the spirituall aduerfa-
rie is readie presently to seize on vs, ° as the Kite on
the Chicke, if the Hen looke not carefully after it.

But for God, DAVIDS P only ioy and stay, to
turne his face away from him, that hee may not
minde him, as if ¶ in anger and euill-will towards
him, he had cast off all care of him, yea were resol-
ued to reiect him, and were willing to expose him
to the will of those that would * reioyce in his
ruine: this is much more. There is an vnmindful-
nesse of him implied in the former; an euill minde
towards him implied in the latter.

And surely, it † in the fauour of God there be life;
yea ‡ his fauour is better than life it selfe: then vn-
doubtedly ° such apprehension of his disfauour
and displeasure must needs be as death, yea more
bitter than death it selfe to the soule so deserted.

2. Both these are further aggravated by the cir-
cumstance of time; the long continuance of either.

1. For the time past; he had beene long in this
estate already.

2. For the time to come; it was vncertaine how
long it would last.

Now for God: for an instant to be angry with
some of his, and to hide his face from them, cannot
be but most † heauy to those that haue formerly

enjoyed

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enjoyed it, and beene before in his fauour: (for * as for others; *those, we say, that were neuer out of hell, thinke there is no other heauen.*) The least frowne of his face, or bending of his browes, is a very hell it selfe to such: " *Thou turnedst but thy face away,* saith DAVID, *and I was troubled.*

But to haue it last and continue so for a long time together, what a daunting and dismayng must it needs be to that soule, that shall esteeme it selfe in a manner to lie so long in hell, and to haue in some sort an hell so long here out of hell, where it had a kinde of heauen before?

And yet further againe, though this heauy and disconsolate estate should last long, and were yet to last farre longer; yet if there were some certaine stint of time set how long it should last; the eye of the soule being fixed vpon that terme, it would be some comfort to consider how the time wore away. But where the eie of the minde meeteth with no object to stint it, but (as it is with persons distressed at Sea in a thicke fog, that haue rowed and wrought long till their hearts ake againe, and beaten to and fro, but can descry no shore; or as it is * with those that are in hell, whose torments haue no stint, but are boundlesse and endlesse) it is as farre from an end still, for ought it can descry, as at first; it hath lasted thus long, and " it is vncertaine how long longer it may last: This is that that might breake an heart of stone or Steele, that might enforce the forlorne soule to sinke downe vnder the heauy burden and vnsupportable weight of it, ouerwhelmed with horror, and swallowed vp with
despaire,

* *In carcere natus ac nutritus puer, de matris suae anxietate miratur. Bern. de dinerf. 12.*

" *Psalm. 30. 7.*

* *Quibz cruciatus & ad finem per tormenta properat, & sine fine deficiens durat. Ita fit miseris mors sine morte, finis sine fine, defectus sine defectu: quia & mors vivit, & finis semper incipit, & deficere defectus nescit. Greg. mor. l. 9. c. 47.*
" *Psalm. 74. 9.*

* Psal. 37. 24.

despaire, were there not somewhat else (euen * an hand of God himselfe) to support and vphold it.

And yet was this, as we see here, DAVIDS estate at the present. He complaineth that *God had forgotten him*, yea he had *hid his face* from him: this discomfortable estate had lasted long with him alreadie, and it was vncertaine yet how long it would last.

Doctrinē.

Whence obserue we this Instruction, that Gods Church and dearest Children are oft in that case, what for outward afflictions, what for inward desertions, that both in the sight of others, and to their owne sense and feeling, God seemeth to haue reiected them, and not to regard them.

* Aliorum iudicio.

Calvin. in Psal. 13.

Sic Esai. 53. 4.

a Psal. 10. 11.

* In the sight, I say, of others: for so say the prophane proud, oppressing and pursuing the poore;

* God hath forgotten them; hee hath hidden away his face, and will neuer more looke after them. And DAVIDS enemies of him, (if he were Author of that Psalme;) ^b God hath forsaken him; let vs pursue him, and seize on him: for there is none to deliuer him.

b Psal. 71. 11.

* Ex sensu proprio.

Calvin. in Psal. 13.

c Galat. 4. 26.

d Esai. 49. 14.

e uoiz andis xpus.

Matth. 12. 39.

Yeato * their owne sense and feeling. For so Si-on ^e the Mother of the faithfull complaineth; ^d The Lord hath forsaken me, and my God hath forgotten me.

So the Children of the Church, and those no ^e bastardly brood neither, but such as continued firme vnto God, and faithfull with him, complaine also, That ^f though they had not forgotten God, nor dealt disloyally with him; yet God had forgotten them and hid his face away from them. So DAVID, ^g a man after Gods owne heart, and (as his name soundeth)

f Psal. 44. 17, 18,

24.

g 1 Sam. 13. 14.

the

DAVID'S Remembrancer.

9

the Lords Darling, or ^h the beloued of the Lord,
yet maketh grieuous complaints often-times vn-
to God, and in holy manner debateth the mat-
ter, and expostulateth with God, both here and
elsewhere: ⁱ *I will say to God my rocke; Why hast*
thou forgotten mee? And, ^k Lord, why reiectest
thou my soule, and hidest thy face away from me? I
am like to the dead, that lie slaine in the graue; that
are cut off from thine hand, and thou remembrest
no more.

^a אַמִּיבִּיל *amabilis*
vel amabilis. Unde
Dido Puenis. Inde
& Salomon
^{2 Sam.} אַמִּיבִּיל ^{2 Sam.}
^{12. 25.}
ⁱ Psal. 43. 9.
^k Psal. 88. 3, 14.

Yea not ⁱ DAVID alone as a Type of him; but
the only begotten of God himselfe, ^m his Sonne of
Lone, as hee termeth him, his dearest Darling,
(though ⁿ he thought him not too deare for vs)
when he was on the Crosse, not in his enemies eies
and account only, ^o that twitted him with his
trust in God, who seemed then not to regard him,
but to his owne sense and feeling too, seemed neg-
lected and forgotten, as by that bitter and lamen-
table complaint that hee then made, appeareth;
^p *My God, my God, why hast thou forsaken mee?*
And if it were so with *Christ, ^q DAVID'S*
Lord; no maruell if the like also sometime befell
DAVID: if this betided *the head,* no maruell if it
betide *the bodie* too: If it were sometime the state
of the ^r *native Son,* that had neuer beene other;
no maruell if it be the state oft of *adopted Sonnes,*
of such as haue ^s of *Servants* been made *Sonnes,*
of such as haue from *Bond-slaves* beene aduanced
to that honour.

ⁱ Psal. 22. 1, 8.
^m Coloss. 1. 13.
Ephes. 1. 6.
Matth. 3. 17.
ⁿ Rom. 8. 32.
O quantum dilectus,
pro quo filius ipse,
aut non dilectus, aut
saltem neglectus?
Bern. de temp. Vide
& Salvian. de pro-
vid. 14.
^o Matth. 27. 43.
^p Matth. 27. 46.
^q Psal. 110. 1.
Matth. 21. 45.

^r Psal. 2. 8.
Iohn 1. 14.
^s Galat. 4. 6.

Which yet we are not so to vnderstand, as if *Explication.*
God could *forget any man,* or as if God could

C

forget

¹ Oblivio in Deum non cadit. Aug. in Psal. 9. & in Psal. 118. Conc. 15. Et Muscul. in hunc loc. Nihil Deus ignorat, nihil obliviscitur. Greg. Mor. l. 25. c. 4. Neque oblivio in Deum cadit, quia nullo modo mutatur, neque recordatio quia non obliviscitur. Aug. in Ps. 87. ² Psal. 45. 11.

forget ought. ¹ Oblivion is a defect, and cannot befall him, who is perfection it selfe. But as wee are said to forget things, when wee doe no more regard them, or take notice of them, or looke after them, than if we had forgotten them: "Forget thy people and thy Fathers house, saith the Psalmist to Pharaohs Daughter; And rich men are said to forget their poore kindred and acquaintance: So ^{*} is God said to forget men, when he doth not respect them, when he taketh no care of them, when for good he no more regardeth them, than if he had cleane forgotten them.

Distinction.

^{*} Tunc meminisse dicitur Deus, quando facit; tunc oblivisci, quando non facit. Aug. in Psal. 87. & in sentent. Prosper. 108. Oblivisci dicitur, cum non miseretur. Hugo Victor. de essent. divin.

^x Quosdam deseruit, quosdam deserere videtur. Ambr. in Psal. 118.

^y Matth. 27. 5.

^z 2 Sam. 7. 15.

^a Esai. 53. 4.

^b Act. 22. 3.

^c Luke 22. 53.

^d 2 Cor. 5. 21.

Esai. 53. 6, 10.

^e Mark. 15. 34.

^f Hebr. 5. 7.

^g Iohn 16. 32.

^h Matth. 26. 56.

ⁱ Psal. 22. 1.

Now in this manner doth God indeed forget some; some hee seemeth to forget, though indeed he doe not forget them.

As Ambrose saith, That ^{*} God doth wholly forsake some: as he did ^y Indas and ^z Saul, whom he utterly cast off. Some he seemeth to forsake, but he forsaketh not indeed. As our Saviour Christ, albeit ^a God seemed to have forsaken him, when not onely ^b hee left him in his cruell enemies hands, and ^c suffered them to worke their wils vpon him, but euen ^d powred out his owne heauie wrath and indignation vpon him; and he complained therefore as before, That ^e his God had forsaken him; yet was he not indeed then forsaken, but euen then ^f heard and helpt; ^g nor was he euer left alone; but though ^h his Disciples all forsake him, and fled from him; yet his Father forsooke him not, but abode euer with him: And DAVID, though ⁱ he complain sometime in the same termes that our Saviour did; yet elsewhere

where^k he acknowledgeth that howsoever he had said in his haste, (in the heat of temptation,) that he was cast out of Gods sight, yet even then did God heare him, and grant his requests.

In like manner, some God thus forgetteth indeed. (As ^{*} they forget him; so hee forgetteth them.) ¹ Call the Childe Loruchamah, saith God to Hosea; for I will haue no more mercie on the house of Israel; but (as the Vulgar Latine hath it) ^m I will utterly forget them: or rather (after the Originall) ⁿ I will neuer forgine them: but ^o because they haue forgotten the Law of their God, I will forget them; when I haue visited their waies on them, and rewarded them for their deeds. ^p God threatneth, (saith Ruffine) both to remember to damne them, and to forget euer to shew mercy vpon them, when he hath once condemned them. Some he seemeth to forget, when he doth not. ^q Hee neglecteth not the godly, no not when hee neglecteth them: Yea, ^r hee remembreth them then best, when he seemeth least to regard them, when he seemeth most of all to forget them. Though the wicked, when he hath his will on the poore, thinketh that ^s God hath forgotten them, and doth not at all minde them; yet ^t the poore, saith the Psalmist, shall not alwaies be forgotten; nor the hope of the afflicted perish for euer. But ^u God when he maketh inquisition for bloud, will make it appeare then that hee remembreth them, and that hee doth not forget the poore mans complaint, nor will euer

aliquando ira sit, quod gratia putatur. Gregor. mor. l. 5. c. 5. ^f Psal. 10. 11. ^g Psal. 9. 13. ^h 10. 12. ⁱ Psal. 9. 12.

^k Psal. 31. 22.

^{*} Hosb. 3. 14.

¹ Hosb. 1. 6.

^m Oblivione obviscar. Vulg. tanquã esset a ⁿ dextra. quum sit a ^o sinistra.

ⁿ Ut omnino condonem. Iun. & Livet. Sed prorsus tollam eos. Leo Iud. a facie scil. meã. Vatabl.

^o Hosb. 4. 6, 9.

^p Minatur & memoriam dammandorum, & oblivione dammatorũ. Ruffin. in Hose.

^q Deus bonos non negligit, cum negligit. Nec obliviscitur, sed quasi obliviscitur. Ruffin. in Psal.

^r Obscuris super nos dispositionibus Deus scire unde nos estimatur deferere, unde nos recipit; & unde nos recipere creditur, inde derelinquit: ut plerumque hoc fiat gratia quod ira dicitur; & hoc

^a Psal. 9. 10.

⁷ Esai. 49. 14.

^a Esai. 49. 15, 16.

^{*} In manibus scu'psi
te. Humanitus di-
ctum. Fusi.

Question.

“^a *Εἰς τὸν ἑαυτοῦ
καὶ τὸν ἑαυτοῦ*

Greg. Naz. oral. 31.

*Etsi filius minus
interdum quàm de-
beat filialem affe-
ctum exhibuit; ma-
ter tamen pro suis
visceribus maternis
deserere non debet,
sed nec valet, affe-
ctum.* Bern. ep. 300.

Answer.

Reasons 8.

Reason 1.

^a Ad examen.

^b 1 Chron. 32. 31.

^c Deut. 8. 2. & 13. 3.

^a Tentat Deus ut
sciat, i. ut scire nos
faciat; non ut sciat
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in Gen. contr. Ma-
nich. l. 1. c. 22. & de Trinit. l. 1. c. 12. & ibid. l. 3. c. 11. & in Genes. quest. 57. & 83. quest. 60. &
in Deut. quest. 19. & in Psal. 36. & in Psal. 58. & in Psal. 44. & de serm. Dom. in mont. l. 2.

faile any of those that ^a seeke to him and trust in him.
And ⁷ though Zion complaine that her God had
forgotten her; yet the Lord telleth her, and assu-
reth her that euen then ^a hee had her as fresh in
minde, as if shee were ^a written upon his hands,
and her present estate was neuer out of his eye: yea
that he could no more forget her, than a woman could
her childe, or than the kindest and tenderest ^a mo-
ther that is the fruit of her owne wombe.

But why doth God, may some say, then deale
thus strangely with his deare ones, and by see-
ming not to regard them, yea by seeming to re-
iect them, suffer them to be in so wofull and rue-
full an estate, that they are in a manner like per-
sons vtterly forlorne for the present?

I answer: God doth this for diuers ends;
whereof these are some of the principall.

First, ^a to trie their sinceritie, their confidence
in God, their constancie with God, whether their
hearts be sincere toward him, and vpright with
him, or no; whether they will keepe constantly
in Gods waies, though God seeme to neglect
them, or seeke to indirect courses, because God
seemeth not to regard them. ^b God left Heze-
kiah, saith the holy Ghost, to trie him and to know,
that is, ^a to make knowne, what was in his heart.
And ^c the Lord tempteth you, saith Moses to the
Israelites, to humble you, and to proue you, and to
know what is in your heart, whether you loue him
heartily, and will constantly keepe his Commande-

ments or no. As a Father will sometimes crosse his Sonne, to trie the Childes disposition, to see how he will take it, whether he will mutter and grumble at it, and grow humorous and waiward, neglect his dutie to his Father, because his Father seemeth to neglect him, or make offer to runne away and withdraw himselfe from his Fathers obedience, because he seemeth to cary himselfe harshly and roughly toward him, and to prouoke him thereunto: So doth God likewise oft-times crosse his children, and seemeth to neglect them, to trie their disposition, what met-tall they are made of, how they stand affected toward him: whether they will neglect God, because God seemeth to neglect them, forbear to serue him, because hee seemeth to forget them, cease to depend vpon him, because hee seemeth not to looke after them, to prouide for them, or to protect them: like *Iorams* prophane Pursuant; ^d *This euill, saith hee, is of God; and why should I depend then on God any longer?* Or whether they will still constantly cleaue to him, though he seeme not to regard them, nor to haue any care of them; and say with *Eisay*; ^e *Iet will I wait vpon God, though hee haue hid his face from vs, and I will looke for him though he looke not on vs; for* ^f *they are all blessed that wait on him; and he will not faile in due time to shew mercy vnto all them, that doe so constantly wait on him.* As ^g *Samuel* dealt with *Saul*; he kept away till the last houre, to see what *Saul* would doe, when *Samuel* seemed not to keepe touch with him. So doth

^d 2 King. 6.33.

^e *Eisai.* 8.17. *Nec sic probatus ab officio recessit. Tu, inquit, avertis faciem tuam à me, sed ego non sum aversus à te.* *Ruffin.* in *Ps.* 29.
^f *Eisai.* 30.18.

^g 1 Sam. 13.8, 10.

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⁷ Esai. 49. 14.

² Esai. 49. 15, 16.

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^{*} In manibus sculpsit. Humanitus dictum. Fieri.

Question.

⁶⁶ ² ⁸ ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰

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^f Esai. 30.18.

^g 1 Sam. 13.8, 10.

^h Psal. 101.

^h Psal. 89. 19, 38,
39. 49.

^h 1 Sam. 28. 6, 7.

doth God with his Saints, and with those that be in league with him; hee withdraweth himselfe oft, and ^h keepeth aloofe off for a long time together, to trie what they will doe, and what courses they will take, when ⁱ God seemeth to break with them, and to leaue them in the luds, as we say, amidst many difficulties much perplexed, as it was with DAVID at this time.

Thus was *Sauls* hypocrisie discovered. Hee would seeme to depend on God; and ^h sought to him in his troubles and asked aduice of him. But when God seemed to neglect him, and gaue him no answer, neither by dreame, nor vision, nor by *Vrim* and *Thummim*, neither by *Prophet*, nor by *Priest*, then left he God and sought to the Sorceresse, and by the Sorceresse to *Satan*.

Question.

^h 1 Chron. 10. 14.

^h 1 Sam. 28. 6.

^h 1 Chr. 10. 13, 14.

Where a question may be moued, how that is true that the Holy Ghost saith else-where, that ^h Saul did not at all aske counsell of God. ^m Saul asked counsell of God, saith one place; but the Lord gaue him no answer: And, ^o Thus died Saul in his sinne, saith another place, which he sinned, in that he asked counsell of a Witch, and asked not of God; and therefore the Lord slew him.

Solution I.

But the answer is easie; and may be returned in two Rules of the Ciuill Law.

• *Ficta pro factis non habentur.*

Facta haud videntur, facta que sunt subdole.

• *Non videtur fieri, quod non legitime fit. Reg. Iur.*

^h 2 King. 32. 33.

I. ^o That is not deemed done, that is not sincerely done; or ^p that is not done so as it should. God accounteth that as not done, that is not done in sinceritie. Take it by the like: It is said of the idolatrous Heathen that were placed in *Samaris*, that ^q they feared the Lord, and yet serued their

owne

owne Idols too; and yet in the very next verse againe it is said of the very same persons, *Neither they, nor their children feare God to this day.* ¹ Their Feare was no feare, because no sincere feare: and so Sauls seeking to God no seeking, because no sincere seeking. ² The Lord is neere to all that call on him, but that call on him in sinceritie. And ³ The true worshippers are such as worship in Spirit and Truth. But ⁴ no counterfeit coine will go for current with him.

2. ¹ That is not done, that holdeth not out, that keepeth not firme. ² There is nothing said to be done, as long as ought is yet undone; Perseuerance is all in all. ³ He is faithfull indeed that holdeth out to the last. ⁴ He is a true louer, that loveth ever. But ⁵ He neuer loved truly, that loveth not continually. He was neuer a true friend, that euer ceaseth to be a friend, that is not a friend alwaies, that loveth not in aduersitie, as well as in prosperitie, nor is content to take part with him, whom hee seemeth to loue in either: So he neuer truly trusted in God, that euer ceaseth to depend vpon him, that dareth not trust God as well at sea as on land, as well in aduersitie as in prosperitie, that is readie to leaue and giue ouer relying on God, so soone as God leaueth in outward shew at least to looke after him.

On the other side, thus was Iobs sinceritie approved. ¹ Why, saith he to God, dost thou hide thy face away from me? and carriest thy selfe as an enemy towards me? Surely for no other end, Iob, but to trie thy sinceritie; and to make it manifest

¹ 2 King. 17. 34.
² Non colit reman-
dam, qui non sancto
colit. Salvian. de
provid. l. 4.
³ Psal. 145. 18.
⁴ Iohn 4. 24.
⁵ Sapiens nummu-
laris Dens est:
Nummum nec fal-
sum, nec fractum
recipiet. Bern. de
temp. 109.

Solution 2.

¹ Factum non di-
citur quod non per-
seuerat.
² Nihil dicitur fu-
isse factum, quan-
diu aliquid superest
faciendum.
³ Matth. 24. 13.
⁴ Apoc. 3. 10.
⁵ Prou. 17. 17.
Verè amicus semper
amat. Draf. Prou. 1.
2. cent. 1. pr. 26. Ve-
rus amor nulli no-
uit habere modum.
Propert. eleg. 3.
⁶ Quid est? 629.
Sic, 629. in a. d. po-
net. Eurip. Troad.
Aristot. Rhetor. l. 2.
⁷ c. 21. Amavit nun-
quam, iugiter qui
non amat.
⁸ Iob 13. 24.

Job 1.9, 10, 11.

* - αὐτοῦ πῶς εἶναι

ὅτι πῶς εἶναι

ἀλλο πῶς εἶναι

ὅτι εἰς τοὺς ἐσθλούς

ὅτι συμφορὰς ὑπο

φύσιν διὰ τοῦτο, ἀλ-

λα χενός ἐς αἰεί.

Euxip. Hecub.

† Nec iratum co-

lere desinit numen.

Sen. ad Marc. c. 13.

§ Job 13. 15.

h Psal. 44. 17, 18,

19, 20, 21, 24.

i Percussisti, i. per-

cutiendo defecisti.

Verba enim He-

braica saepe motum

consignificant. Sic

Gen. 38. 9. & Psal.

39. 39.

k צרית cetus.

proit Genes. 1. 21.

Psal. 74. 13. Exec.

29. 3. & 32. 2. Δεγ-

κοντας τὰ κήτη

λέγει. Chrysost. in

Psal. 148.

l Οὐχ ἄριστος

ἔγω πλεον ἐν

λον, ὅτι με ἀπειρε-

εις. Diogen. Laert.

Nullus tam durus

erit baculus qui à

tuo me obsequio se-

paret. Hieron. adv.

Iovin. l. 2.

Reason 2.

m Ad exercitium.

fest what thou art. The Deuill slandered *Iob*, and traduced him, as if he had beene but an hireling, one that serued God onely to serue his owne turne vpon God; and would therefore soone leaue God, if God should seeme to leaue him, yea would not stick to curse God, if he should but a little anger him, to his face. But the Deuill proued a lier, like himselfe: it was farre otherwise with *Iob*: As he was no hireling, so * he proued no changeling. As the Heathen man saith of one, † Hee ceased not to worship euen an angrie God: § Though he slay me, saith *Iob*, yet I will trust still in him. And thus the Saints of God approue vn- to God their owne sinceritie; in that ^h though God had forgotten them, yet they had not forgotten him; though ⁱ he had smitten them, (that is, by smiting throwne and thrust them downe) to the very bottome of the Sea, the place where the ^k Whales lodge, and had ouerwhelmed them with the shadow of death; and suffered them to be butchered and massacred all the day long, as if they were no other than sheepe sent to the shambles, and set apart for the slaughter; yet for all this, they would not from him, nor seeke to any other but him: As Diogenes the Cynick sometime told his Master Antisthenes, ^l there was no cudgell so crabbed that could drine them away from him.

Secondly, God doth this ^m to exercise the gifts and graces of his Spirit in them. For many graces of God, as Patience, Confidence in God, and the like, are like Torches and Tapers, that shew dimme in the light, but burne cleere in the darke;

or

or like the Moone, and ⁿ the Starres, that are not
seene in the day, but shine bright in the night.
* There is *no use of patience when all things goe*
well with vs. * Yee haue heard of Iobs patience,
saith Iames. But we had neuer heard of it, had
Iob neuer beene in trouble. * There is no sight
of faith, when we doe sensibly see and feele as it
were the loue and good will of God towards vs
in the pregnant and plentiful effects and fruits
of his fauour. * *It is the efficacie of faith,* saith
Augustine, *to beleene what we see not; for it is the*
reward of faith for vs to see what we beleene. But
when ^c *it is winter time with vs,* and the sap is all
downe in the root, little signe or shew of it to be
seene abroad, or aboue ground in the branches;
when all outward, yea and inward signes of Gods
loue and fauour towards vs, and of his care and
regard of vs shall seeme to faile and be with-
drawne from vs; when we shall see and feele
nothing, but arguments of his anger and wrath,
^u *troubles without and terrors within,* Gods face
turned from vs, or his angry looke towards vs;
yet euen then through these thicke and blacke
clouds to descry and discern the bright sunne-
shine of Gods fauour; and contrary to sense and
reason, carnal sense, & corrupt reason, to beleene
that * *God loneth vs,* when he lowreth on vs, and
seemeth euen to loath vs, that we are in fauour
still with him when he knitteth the browes and
frowneth on vs, that he remembreth vs and
thinketh on vs when he seemeth to forget vs, that
hee is a gracious God and ^y *a sure Saviour to vs,*
D when

ⁿ *Stelle interdum*
latent, non flumant.
Ita vera virtus non
apparet in prosperis,
eminet in aduersis.
Bern. in Cant. 27.

^o *Patientie in pro-*
speris nullus est usus.
Greg. mor. l. III. cap.
19. In malis que
quisque patitur, non
in bonis, quibus frui-
tur, opus est patien-
tiae. Aug. in Ioh. 124.
P. Iam. 5. 11.

^a *Ibi fides non ha-*
bet meritum, ubi ra-
tio humana prebet
experimentum. Greg.
in Euang. 26. Hac
est enim laus fidei,
si id quod creditur
non videtur. Nam
quid magnum est,
si id credimus, quod
videmus? Aug. in
Ioh. 79. Ioh. 20. 29.
Facile enim credi-
mus quod videmus.
Amb. in Luc. 1. 10.

^r *Virtus fidei cre-*
dere quod non vi-
des; merces fidei
videre quod credis.
Aug. in Psal. 109.

^e *de verb. Ap. 27.*

ⁱ *Putas, hic est? non*
potest non esse, sed
latet. hyems est; intus
est viriditas in radi-
ce. Aug. in 1 Ioh. 9.

^u *2 Cor. 7. 5.*

^x *Hebr. 12. 6.*

Apoc. 3. 21.

^y *Iob 13. 16, 15.*

ⁱ Psal. 34. 9, 10.

& 84. 12.

^m Psal. 145. 15.

ⁿ Proius tanquam
egrotum reficiens
medicus, & quod
opus est hoc dat, &
quando op^o est, tunc
dat. Aug. in Ps. 144.

Reason 4.

• Ad maiorem pec-
cati detestationem.

^p Esai. 1. 15.

^q Esai. 64. 7.

^r Lament. 3. 42.

43, 44.

* Multa cogitur
homo tolerare etiam
venissis peccatis:
quavis ut in eam
veniret miseriam,
primum fuerit causa
peccatum. Produ-
ctior est enim poena
quam culpa, ne par-
va putaretur culpa,
si cum illa finiretur
& poena. Ac per hoc
vel ad demonstrati-
onem debite mise-
rie, vel ad emenda-
tionem labilis vita,
vel ad exercitationē
necessarie patien-
tie, temporaliter ho-
minem detinet po-
na, etiam quem iam
ad damnationem
sempiternam reum
non detinet culpa.
Aug. in Ioan. 124.

and abide his good pleasure, who knoweth what
is best for them, and ^l will deny nothing ^m in
his due season vnto them; but ⁿ as a wise Phy-
sician, saith *Augustine*, dieting his patient, will both
giue them what is fit for them to haue, and giue it
them then when it is fit for them to haue it.

Fourthly, God dealeth thus many times with
his children, ^o to worke in them a greater hatred
and detestation of sinne; whereof this hiding of
his face from them, is oft a fruit and an effect.

^p When you stretch forth your hands, saith God by
the Prophet, I will hide mine eyes from you, and
though you make many prayers, I will not heare you,
because your hands are full of blood. And saith the
same Prophet, speaking in the person of Gods
people; ^q Thou hast hid thy face from vs, and
hast consumed vs because of our iniquities. Yea in
the *Lamentations* the people of God complaine,
that ^r God had overwhelmed them with his wrath,
and couered himselfe with a cloud, that their prayers
might not passe, nor haue access to his Highnesse;
because they had sinned and rebelled against him, and
he therefore had not spared them. And certainly
that is one principall cause, the sinnes of Gods
Church and Children, their rebellious courses,
their vntoward cariage, their wickednesse, their
wantonnesse, their euill demeanure towards him,
that maketh God to turne away his louing coun-
tenance from them, and that not only for a time
to looke off them, till they humble themselues
before him, but ^s euen for some space of time
after also, to looke strangely vpon them. Hee
doth

doth as a wise and discreet Father, who when his Sonne hath offended him, though vpon his submission hee be reconciled vnto him, and be inwardly as well affected againe towards him, as euer, yet will make some shew of anger still, it may be, and lowre and frowne on him for a long time after, that hee may not suddenly take heart to grace, as wee say, againe; but may by that meanes be drawne to be both more seriously sorrie for his offence past, and more fearefull for the future of offending his Father. So dealeth God with his children, when they haue done amisse and runne riot, though vpon their repentance he be at one againe with them, yet he concealeth it long many times; neither is his countenance oft the same for a long time after towards them, that formerly it had beene.

Thus dealt DAVID with *Absolom*; and thus God himselfe with DAVID. After that *Absolom* by a traine had made away his brother *Ammon*, and was fled vpon it to *Geshur*; DAVID a Father but too indulgent, (that was his fault, and he smarted shrewdly for it) after some space of time, when the sorow for his son *Ammon* was ouer, began to earne inwardly after *Absolom*; and since that *Ammon* was gone, hee was loth to lose the comfort of his *Absolom* also, whom he loued but too well, and farre better than his *Absolom* loued him. And though hee stroue to conceale it, yet he could not but discouer it. ² *Ioab* wisely discerned it, and vsed the woman of *Tekoa* as a midwife, to deliuer DAVIDS heart

2 Sam. 13. 38, 39.

1 King. 1. 6.
2 Sam. 18. 5.

Sed male dissimulat: quis enim celauit ignem, Lumine qui semper proditur ipse suo? Ouid. ep. 12. Apparet facile dissimulatus amor. Ibid.

2 Sam. 14. 1, 2, 3, 19, 20.

* Ita Christus absi-
vov ? dōm dīci-
tur. Basil. Sel. ho-
mil. 19.

7 2 Sam. 14. 21, 22.

2 2 Sam. 14. 24, 28.

of that that * it went great with, and was full of paine withall; and to draw that from him as by constraint or importunitie, which DAVID was of himselfe over-willing vnto alreadie. 7 Thus Absalom his exile must be called home at length, though with some difficultie: and the matter must proceed not as from DAVID, but from Iacob: DAVIDS affection to Absalom must by all meanes be concealed: Yea, after Absalom was returned, though DAVID, no doubt, longed still after him, and in some sort doated on him, and was more seriously and sincerely desirous to see Absalom, than Absalom was to see DAVID; yet, 2 Let him turne, saith he, to his owne house, and not see my face. And so dwelt Absalom, DAVIDS best beloued sonne, (for he had not yet Salomon) for the space of two yeeres in Ierusalem, where the Court most was, and yet might not all that while so much as see the King his fathers face, or haue accessle once to his presence. DAVID, no doubt, was perfectly reconciled in heart to him, and counted it no small crosse that he must thus be depriued of him; but knowing Absoloms disposition, how soone he might be returning to some such like practise, if hee were sodainely taken into grace againe, was content to enforce himselfe to this harsh and vnpleasing cariage towards him, (vnpleasing, I say, as well to DAVID himselfe, as to Absalom) to preuent some such further mischief (if it might haue beene) that might otherwise both befall himselfe and Absalom, as vpon the change of his

his countenance towards him shortly after ensued.

Now looke how DAVID dealt with Absalom, so dealt God himselfe with DAVID. After that foule abuse of Bathsheba, and the murder of Uriah, albeit * DAVID had to Nathan freely confessed his offence, and Nathan from God againe assured him of the free and full forgiveness of it; *The Lord hath taken away thy sinne, thou shalt not die for it*: Yet the Lord, the more throughly to humble him for it, and to make him the more wary for the time to come of shunning that that might produce againe such fearefull effects, * did not looke vpon him so lovingly for a long time after, as before he had wont to doe. Reade but the *Psalm* that hee made after Nathan had beene with him; and see how earnestly and instantly hee crieth and calleth vpon God still, ^b *to turne his face away from his sinne, and to looke in mercy vpon himselfe, not to cast him wholly out of his sight, nor to take his good spirit utterly away from him, to restore vnto him againe those inward comforts and ioyes, which* ^c *through the light of Gods countenance hee had formerly enjoyed, but had in a manner cleane lost, and was wholly deprived of for the present. And in like manner doth God deale with many other of his deare seruants, after some hainous and notorious crimes by them committed, he withdraweth oft his face and favourable countenance away from them, not till they repent onely, but even after they haue repented of them, to make them wi-*

ser

^a 2 Sam. 12. 13.

* *Est quidā etiam tranquillū maris tremor, aut lacus qui ex tempestate quieuit. Senec. de tranquill. c. 1.*

^b *Psalm. 51. 1, 8, 9, 11, 12.*

^c *Psalm. 4. 6, 7.*

Reason 5.

*d Ad crucis opus
consummandum.*

ser and warier for the time to come, and to detest their owne folly the more for the present.

Fiftly, God oft thus withdraweth and estrangeth himselfe from his, *d That the crosse incumbent may haue its full and perfect worke on them,* which if it were sooner remoued, it would be the worse for them, as when the corrasive plaister is pulled off ere the dead flesh is eaten out: and indeed as it were to no end for the Surgeon to clap on a corrasive, if he should pull it off againe instantly, before it haue done ought; it were to no purpose for the Finer to put his gold into the fire, if he should either pull it out againe, or put out his fire, before the ore be melted, and the drossie matter seuered: So it would be to small purpose for God to lay crosses on vs, for the bettering and amending of vs, if he should presently againe so soone as wee feele the smart of them, and begin to whine vnder his hand, remoue them away instantly, ere we be at all bettered by them, or haue that effected on vs that God intendeth in them.

e Ian. 1. 2. 3. 4.

*f Omnipotens Deus
quid nobis profutu-
rum sit sciens, do-
lentium exaudire
vocem sepe dissimu-
lat, ut utilitate au-
geat, dum per penā
vita penitus purga-
tur. Greg. mor. l. 1. c. 18. Vota differens
cruciat, crucians
purgat, ut ad perci-
piendum quod desi-
derant, ex dilatione
melius conualescant.
Idem ibid. l. 8. c. 17.*

e Count it matter of much ioy, my brethren, saith Iames, when you fall into many trials, or troubles. Since you know that the triall of your faith bringeth forth patience: And let patience haue her perfect worke, that you may be sound and entire. And f for the furthering and consummating of this worke, doth God oftentimes thus withdraw himselfe, as it were, out of the way, and seemeth to keepe aloofe off, when he is yet neere at hand with vs. He doth as the Physitian or Surgeon doth

doth with his Patient, when he meeteth with a
sore festred or full of dead flesh: Hee applieth
some sharpe corrasive to purge the wound, and
to eat out the dead flesh, that would else hinder
the cure. Which being done, the Patient, it
may be, impatient of paine, as soone as he feeleth
the smart of it, crieth to haue it remoued. But he
telleth him, No, it must stay there till it haue eaten
to the quicke, and effected that throughly for
which it is applied. And to this purpose hauing
giuen charge to them that be about him, to see
that nothing be stirred till hee come againe to
him, withdraweth and retireth himselfe till it be
full time to take it off againe. Meane while the
Patient lying in paine, countreth euery minute an
houre till the Surgion come backe againe, and if
he stay long, thinketh that sure he hath forgotten
him, while he is taken vp with other Patients, or
is otherwise imployed, and wil neuer in any time
returne againe to him: when as the Surgion, it may
be, is all this while but in the very next roome to
him, there by the houre-glasse, to that purpose
set vp, attending but the time, till the plaister haue
wrought that that it is to effect. And in the very
selfe-same manner doth God deale oft with his
dearest ones. Thus ^h Paul buffeted by Satan,
(it was no small corrasive and heart-sore, you
may be well assured, that troubled so much so
magnanimous a spirit as his was) was instant
with God more than once or twice to be rid of
that euill. But ⁱ the answer he had from God
was, that he must patiently abide it: hee should

E

not

*Quomodo cum
medicus epibema
molestum & ardens
imposuit, ager ubi
medicamento cruci-
ari ceperit, rogat
medicum ut tollat
emplastrum: Mo-
lestum est, inquit,
mihi istud empla-
strum; tollas, que-
so. Rogat ut tollat,
& non tollit. Ego,
inquit, novi quem
curo. Non mihi det
qui agrotat consili-
um. Opus est diu ibi
sit, aliter enim nil
proficiet. Aug. in
Psal. 90. & in Psal.
98. & in Psal. 130.
& in 1 Ioan. 6.*

^h 2 Cor. 12. 7, 8, 9.
ⁱ Non est ablutum,
quod volebat infer-
ri, ut infirmitas illa
sanaretur. Aug. in
Ioan. 7. Ita Deus &
denegans exaudit,
& exaudiens denegat;
tribuens aufert,
non tribuens donat.
Simo Cass. in Eua-
g. l. 5. c. 24.

not want his grace that should enable him to vndergoe it. But it would be worse with him, if it were otherwise; he would be in much perill of being puffed vp with pride, if he were wholly freed from it. Yea thus DAVID, when Gods hand was sometime vpon him, and he felt it harsh and heauy, he crieth earnestly vnto God, to haue it remoued from him: ^k Take, saith he, thy plague away from mee; I am euen consumed with the stroke of thine hand. And he pleadeth with God, as the Patient would doe with the Physitian, when he is full of paine with that that is applied, he is sure that the plaister hath done enough by this time: ^l It is good for me that I haue beene afflicted. This affliction surely hath done me much good; I am very much amended by it. For ^m Before I was afflicted I went astray; but since I haue beene thus troubled, I am growne more carefull of my courses; now I keepe thy commandements. But ⁿ God saw that in DAVID, that he, it may be, saw not in himselfe. He saw much dead flesh, much corrupt matter behinde, that was yet to be eaten out, or it would be ready soone to breake forth into some outrage, as also afterward it did, when DAVID came to be free from that harsh course of cure, and hard and strict diet, that God had a long time before held him to.

True it is that ^o God dealeth not with vs in this kinde, as the Finer doth with his oare, who neuer linnereth melting it, and passing it thorow the fire againe and againe, as long as any drossie matter remaineth mixt with it; or as those that boile

^k Psal. 39. 10.

^l Psal. 119. 71. 67.

^m Psal. 119. 67.

ⁿ Non se norat egrotus; sed egrotus norat medicus. Aug. in Psal. 138. In-
specta vena quid
intus ageretur in
egrotis, medicus no-
uerat, egrotus non
nouerat. Idem in
Psal. 44.

^o Esai. 48. 10.

Conflabo te, non cum
argento tamen; Non
agam summa iure
tecum: quia si ab
omni scoria, ut ar-
gentum, expurgan-
da esses, totus dis-
perires. Iun. ibid.
Αλλ' ὅταν πρὸς πολ-
λὰ σκικάνῃ τραυ-
μάτα, ἢ τοσαύτων
ἐπαγυσι διασπεί-
αν, ὅσω ἀπαιτεῖ
τῆς τραυματίαν ἡ
φύσις, ἀλλ' ἵσχυ
φέρει τῆς δυνα-
μειος ἡ ὑπόστασις,
ἵνα μὴ τὰ τραυ-
μάτα διασπεί-
ωνται ἢ κείνον·
τα ἀπινέγκουσιν.
Chrysost. in Psal. 7.

boile broths or curious confections for sicke persons, that neuer leaue blowing and boiling so long as any scum at all ariseth on them. If he should so doe, we should neuer be any of vs out of the furnace of affliction; euen the very best of vs should be euer either in, or ouer the fire, alwaies burning or boiling as long as we liued. For so long as we liue here, we shall retaine some of this drosse still: * nor will our scum be vtterly purged out of vs, while we abide here. But yet, howsoeuer God doth not goe so exactly to work with vs, (the crosse would sooner eat our hearts out of our bodies, than worke all spirituall filth and drosse out of our soules) yet he will haue that he doth in this kinde, worke to some purpose with vs, he will not haue vs come out of the fire as wee went in, hee will not endure wee should come off the fire as foule and as full of scum, as we were when he set vs on. And that the crosse may haue this effect indeed on vs, ^p he doth in mercy to vs, till it be done, withdraw himselfe from vs, that his wonted manner of presence may not hinder the worke of it.

Sixtly, God dealeth thus oft with them, ^{1. 20} stir up and kindle their Zeale, to make them more feruent in praier, and in seeking vnto him, and to take away that coldnes and remisnes that vsually groweth vpon them, when they are free from such afflictions. Thus ^r he neglected the *Israhelites*, though fighting in a iust quarrell, and suffered them to fall before their brethren the *Beremites*, maintaining a bad cause, til they fasted and

* *Eradicari siquidem aut extirpari penitus e cordibus nostris, dum hic vivimus, non potest, Bern. de temp. 45.*

^p *Non deferit, etiam si deferat. Aug. in Psal. 90.*

Reason 6.

¹ *Ad zelum accendendum.*

² *Iudg. 20. 21, 25, 26.*

Terga dederunt sceleratis ultores sceleris, & plures paucioribus. Bern. de consider. l. 2. Sed recurrunt ad Dominum, & Dominus ad eos. Ibid.

¹ Math. 15. 22, 23.

Ωδύρων δέσσην ἀνὰ-
λαβεῖν στήματα
(εἶ). Basil. Sel. ho-
mil. 19.

² Matth. 15. 23.

Ωτ' οὐρανὸν ὁρῶν
στοπῆς ἐν ἀπο-
στροφῇ σου ὡς ἡμε-
τε. Basil. Sel. ibid.

³ Vers. 24.

⁴ Vers. 25.

Βαρύτερον στοπῆς
ἀποφύγῃς. Basil.
ibid.

⁵ Θεοπατεῖς ὁ
πῖ. δέσσην ἀνὰ-
λαβεῖν στήματα
(εἶ). Basil. Sel. ibid.

Beneficium distulit,
ut desiderium ac-
cenderet. Stell. in
Luc. 24. Sic ignis
flatus promittitur ut
crescat. Greg. mor.
l. 20. c. 15.

⁶ Cant. 3. 1, 2, 3. &

5. 6. Dissimulatio

est, non indignatio.

Non est reversus

sponsus ad votum

& vocem revocan-

tis; ut desiderium

crescat, ut probetur

affectus, ut amaris

negotium exercec-

tur. Bern. in Cant.

75. Desiderium dis-

fertur ut proficiat, &

tarditatis sue sinu nutritur ut crescat.

Abscondit se sponsus cum queri-

tur, ut non inventus ardentius queratur, &

differitur querens sponsa ne inveniat, ut tarditate

sua capaxior reddita, multiplicius quandoque inveniat quod querit. Greg. mor. l. 5. c. 3.

praised more earnestly, and by a kind of holy and religious importunity wrested aid and assistance from God. Thus he delayed & put off the poore woman of Canaan crying after him: hee would neither heare her, nor the Disciples making suite for her: he answered her at first with a seeming kinde of fullen silence; then with a cutting answer, sharper than his former silence; "I am not sent, but to the lost sheepe of Israel: And, "It is not fit to take the childrens bread, and to cast it to Dogs. But those speeches were but as blasts of the beloves, not to blow out, but to blow up the fire of her faith, and to make it so to blaze, as should astonish those that saw it. And it is a dissimulation, saith Bernard, not an indignation, a concealment of affection, no abatement of love, that Christ in the Canticles oft withdraweth and hideth himselfe from his dearly beloved, and is not found of her, nor returneth to her, so soone as shee calleth; it is but to exercise her love, to inflame her affection, to make her more eager in seeking up and downe after him.

Hee doth as a father that hath a sonne at the Vniuersitie, who though hee vnderstand, by his Tutor or some other friends, of his wants, yet will not take notice of them, till from his sonne himselfe hee heare of them, Let him write, saith hee, *himselfe for them*; and it may be hee shall write twice too before he haue what he desireth;

because

because hee will by such meanes haue him both to learne to know his dutie, and to exercise his pen also for his owne good: So our heavenly Father, though ^a *he know well enough what wee haue need of,* ^b nor will hee suffer vs to want ought that shall be needfull for vs, yet ^c *he will haue our wants made knowne to him by suit, and supplication,* ere he will take notice of them, yea he will make vs sue long many times ere he fulfil our desires, because he will haue vs to exercise his ^d *Spirit of Prayer* in vs. Or as the Nurse, who perceiuing that the childe beginneth to neglect her, withdraweth her selfe aside, and keepeth some while out of sight, yea and letteth the childe, it may be, crie a good ere she come againe to it, to make it grow more fond on her, when it hath beene afraid of losing her: So DAVID, when ^e in his prosperitie hee began to presume more than was meet on Gods fauour, and to grow somewhat retchlesse in that regard, as if God were now so firme to him, that he were sure neuer to lose him, nor to haue the effects and fruits of it euer withdrawne from him, albeit he were not altogether so carefull to vse all good meanes to retaine it, as formerly hee had beene: ^f *Thou turnedst,* saith hee, *thy face from me:* and then being sore troubled, he sought earnestly with strong cries and salt teares, to recouer and regain againe the sense of Gods fauour, which by his owne neglect he thus had lost. Or ^g as a Father, saith one, that holding an Apple in his hand, which the childe would faine haue, letteth him

^a *Matth. 6.32.*

^b *Matth. 6.30.*

Psal. 34.9, 10.

^c *Philip. 4.6.*

^d *Zech. 12.10.*

^e *Psal. 30.6.*

^f *Psal. 30.7, 8.*

^g *D. Meriton
Serm. on 1 Thess.
5.17.*

^f *ἡ ἀντιπαράστασις*,
Ro. 15. 30. *Certatim*
oremus. Aug. epist.
121. *Ut misericor-*
diam exigamus. Idē
in Psal. 39.

^g Gen. 32. 24, 25,
26. *Hosb. 12. 3, 4.*

Talibus Jacob funi-
culis Angelum de-
tinebat, qualibus
Moses resticulis Do-
minum ligaverat,
Exo. 32. 10, 11. *Si-*
mon Cass. in Evang.
l. 14.

^h Luk. 18. 4, 5, 7.

ⁱ Luk. 24. 28, 29.

Finxit se longius
ire, cum mallet cum
discipulis remanere.
Bern. de grad. humil.
Longius iturum fin-
xit, ut in desideri-
um sui discipuli ma-
gis excitarentur.
Stella in Luc.

Reason 7.

^o *Idcirco recedit, ut*
avidius requiratur.
Bern. in Cant. 17.

^k *Ad gratiam com-*
mendandam. Cum
dat tardius, com-
 mendat dona, non
negat. Aug. de verb.
Dom. 5. *Scitē enim*
Senec. de benef. l. 1.
c. 11. Lenocinium

est muneris antecedens metus. Et, Metus muneri pondus imponit. ^l *Καὶ δὲ ἐν*
τοῖς νοθήμασι, τὸ λυπρὸν αἰεὶ παρὶ τὸ μὴ παρὶ τοῦ ἀπαρτίζου. Greg. Naz. orat. 6.
[†] *Malum homines semper que reliquerunt. Sen. ep. 115. Aliena nobis, nostra plus alijs*
placent. P. Syr. - majorque videtur Et melior vicina seges. Iuven. sat. 14.

toile and tug at it, and with much adoe vnloose
finger after finger, yea, and it may be, whine and
crie heartily ere hee come by it: So doth God
many times with vs, to make vs ^f *wrestle* with
him, and as ^g *Jacob* sometime by intention and
eagernesse of prayer wring fauour away from
him; and as ^h *the poore Widow* did by *the vniust*
Iudge, euen by our importunitie ouercome him.
Or as ⁱ *our Sauour Christ* dealt with the *two*
Disciples, when he made as though he would goe
further, though he meant not to leaue them, to
make them the more instant on him, to presse
him to stay with them: So doth ^g *God* many
times make as though hee were leauing, or
had left vs, to incite vs to a more seruent
and instant vsage of all holy meanes, whereby
wee may either keepe his fauour with vs, while
wee yet haue it, or fetch it againe when it is
gone.

Seuenthly, God doth thus ^k *to commend to vs*
his mercie, to teach vs to make more account of
his fauour, when by the want of it wee haue felt
what a bitter thing it is to be without it, and af-
ter long misse of it, come to re-enioy it againe.
^{*} *The present euill is euer the greatest*: and the fit
we felt last seemeth vsually the sharpest. But the
present good is deemed commonly the least; and
[†] *that that goeth from vs better, than that that abi-*

death by vs: and albeit " the departure of ought from vs, make it neuer a whit the better, yet any good thing seemeth better when it is going, and better yet when it is gone, than it did while either there was yet no feare of losing it, or it had not yet left vs. ^l We neuer *understand the worth* of any thing so well, as *by the want* of it. * The eie cannot so well iudge of an object, if it be fitted too neere it; nor † if it be continually without any intermission in the eye. ^m The continued and continuall enioyment of the best things, yea and of those that best please vs, though not alwaies the best indeed, without intermission or enter-change, is wont to breed, if not a surfer, yet a glue and a satietie, that so dul- leth the soules appetite, that it maketh vs as lesse apprehensive of, so ⁿ lesse affected with the be-

“ Οὐκ ὄναι ταῦ-
τα μέγαρα μὲν τοῖς
σερμύβοις ἀγα-
θα, μικρὰ δὲ τοῖς
ἐχμοσι. Plutarch. Sol.
ad ux. 3. γὰρ τέπε
ρίνε) μέγα καὶ πύ-
μον ἐκείνον ἡμῶν,
ἔστι ἀπὸ τῆς) συ-
ζυγίας δὲ τὸ με-
δόν ὄναι. ὁ δὲ γὰρ
ἀέλει τὸ μὲν ἴ)
συνεστῆσθαι. Idem
de tranqu.

1 Desideria in manibus constituta nescimus. Ennod. lib. 7. epist. 17. Plus sensimus quod habuimus, postquam habere desivim². Hieron. Consol. Pām. Tunc denique emnes nostra

intelligimus bona; Quam quæ in potestate habuimus, ea amissimus. Plaut. Cap. 1. 2. Discordiâ
fit charior concordia. Nesciunt homines quantum boni fraternitatis habeat, qui nunquam dissi-
derunt. Quintil. de orat. 3. 1. Amicitia, consuetudines, vicinitates quid habeant voluptatis,
cavendo magis intelligimus quam fruendo. Cic. post redit. Homines neque proximè affuit,
neque longè dissita cernimus. Apul. apol. Ὅσοι οἱ ἀφ' ἑαυτοῦ τὸ ἀγαθὸν οὐκ ἐκείνων
ἢ γὰρ ὁρῶσι, ἀλλὰ διὰ τὸ συνελθεῖν πρὸς ἀπολαύσεως ἕταιροι καὶ ἀγαθοὶ ψυχῶν ἐν
τῇ ἀλλοτρίωτι καὶ ἀγαθῶν καὶ περιεχόντων χάριτες ἐπαυδατοί. Basil. Cas. hom. 5.
καὶ χάρις μοι δίδωσι ποιεῖν οἱ ἑταῖροι, διὰ τοῦτο καὶ αὐτοὶ ἐκωνταῖς ὁμοιο-
πατίαις, ὅτι καὶ ὁμοῖα αἰσθάνονται, καὶ πολλὰς χάριτας ποιεῖν καὶ μάλιστα
ἀφ' ἑαυτοῦ καὶ τὰς ἀλλοτρίων διαφέρειν, καὶ ἀπολαύειν τὸ συνελθεῖν καὶ τὸ συνελθεῖν.
Plut. de iracund. Τοῦ αὐτοῦ αἰὶ ἐπεὶ πολλὰ ποιεῖ τῆς ἀπολαύσεως ἕταιροι. Arist.
rhetor. lib. 2. Οὐκ αὖ ἥσσον ἀγαθὸν παρέχοντες, ἢ αὐτοὶ ἀπολαύοντες, καὶ πλεονεχέοντες
ἐκωνταῖς. Τὸ μὲν γὰρ ἐκωνταῖς καὶ ἀπολαύσεως χάριτες τῆς εὐφροσύνης καὶ αἰσθη-
σιν ἐκείνων καὶ πολλὰς χάριτας ποιεῖν καὶ μάλιστα ἀφ' ἑαυτοῦ καὶ τὰς ἀλλοτρίων
διαφέρειν, καὶ ἀπολαύειν τὸ συνελθεῖν καὶ τὸ συνελθεῖν. Synes. epist. 139. Οὐδὲν ἕταιροι
μὲν, ἀλλὰ καὶ τῇ συνελθεί τῆς ἀπολαύσεως εὐφροσύνης καὶ αἰσθησιν ἐκείνων
καὶ πολλὰς χάριτας ποιεῖν καὶ μάλιστα ἀφ' ἑαυτοῦ καὶ τὰς ἀλλοτρίων διαφέρειν.
Basil. Cas. homil. 1. Ignoratur
bonorum sapor in prospectu. Vix dignoscitur qualitas beneficii dum tenetur. Post migra-
tionem cupida desciscunt. Epist. lib. 7. epist. 17. Voluptates commendat rarior usus.
Juven. sat. 11.

nefit

Things long looked for are most welcome, when they come at the last: And that is commonly sweetest, that is gotten with most sweat. * Samuel was the dearer to Anna, because shee had stayed long for him, and by earnest suit at length obtained him, when shee was almost out of hope of him. So was * John Baptist to his Parents, who had long sought him of God, and were vouchsafed him in their latter yeeres. † Jacob loued Benjamin, because he paid so deare for him; he bought him with the life of his beloued Rachel that died of him: and both him and † Ioseph, because he had them in his old age; yea so full of ioy was Jacob, when he saw Ioseph againe, whom he had long wanted, and had cleane giuen ouer for gone, that † he desired not to line a day longer.

It is a good note of Ambroses, from † a speech of the Apostles, that † God loueth to haue many sue to him for one, that he may haue thanks againe of the more. So † God loueth to haue his blessings and fauours begged long ere he part with them, that we may learne the better to value them, and to make more account of them, and to be more thankfull to him for them, when we haue them. For when they come vsued for, we are wont to make the lesse of them. † Profered ware, for the most part, is but slightly esteemed of. Wee make light of the first and the latter raine, of the con-

desideranti det, ne vilescat quod dat. Aug. de verb. Dom. 29. Seruat tibi Deus quod non vult ciud dare, ut & tu discas magna magnè desiderare. Idem ibid. 5. Solent enim protrahenda desideria amplius crescere. Gilbert. in Cant. 6. † Merx ultronea puet. Hieron. ad Demetr. & in quest. Hebr. Ciud data vilescunt, Aug. de verb. Dom. 5.

Desiderata magis gratia. Diu desiderata dulcius obtinentur. Aug. de verb. Dom. 5.

* I Sam. 1. 2, 11, 26, 27, 28.

* Luk. 1. 7, 13, 14.

† Gen. 35. 18. & 44. 20, 30.

† Gen. 37. 3.

Παῖδες τῆς ἀγαπῆς, παρὰ τὸ τῆς ἡλικίας ἡλικίας τοῖς χρόνοις. Hesych. ὁ ἀγαπῶν τοῖς χρόνοις ἀγαπῶν. Suid. & Plut. de amic.

† Genes. 46. 30.

a 2 Cor. 1. 11.

b Amat Deus, ut pro uno roget multos. Ambr. de parit. l. 2 c. 10.

c Dare vult; & quod dare vult differt, ut amplius desideres dilatum; ut

* Job 38. 37.

* Psal. 51. 13, 14,
15, 16, 17.

Reason 8.

*Ad cautelam
acriorem.*

*"Quam cara sint,
ubi post carendo in-
telligunt; Quamq;
attinendi magni do-
minatus sunt. Te-
rent. apud Cicer. de
Orat. perf.*

stant course of the Sunne, and the seasons of the yeere, though on these things dependeth the stay and the staffe of our life, because they come commonly in a constant and an ordinary course: But when a little dash of raine commeth after fasting and praier vpon a long drought, wee are vsually as more affected with it, so more thankfull to God for it, than for all the sweet dewes or the plentifull showres that **Gods flagons* shed downe vpon vs the whole yeere before. Oh, saith DAVID, when he had some space of time found a restraint of Gods fauour, that before he had enioyed, now if God would vouchsafe to looke louingly vpon him, and restore him the wonted sight and sense of his fauour againe, ** he would teach sinners Gods wayes, and his mouth should set forth Gods praise; and he would offer up to God any thing, that he should desire and would accept of.* And for this cause, no doubt, among others, doth God make vs many times sue long for it, and cry with DAVID, *How long, Lord?* before it doe come; to make it more welcome to vs, and vs more thankfull for it when it doth come.

Lastly, he doth so, ** to make vs the more carefull to keepe his fauour, and the sense of it, when we haue it, and the more warie to shunne and auoid all such courses, whereby wee may either lose it or hazard the losse of it:* "when wee shall finde by wofull experience, that being once gone, it is not vsually so easily recalled or recouered.

That

That that is hardly earned, is wont to be more carefully kept. A man will not in haste or vnadvisedly spend his penny, that hee hath laboured hard and taken much paines for; especially if he know not how to get so much againe, but with the like difficultie when that is gone: But lightly come, we say, and lightly gone; young Gallants that neuer knew what the getting of money meant, are readie when they come to it, to let all flie abroad, as if they could haue it againe with a wish or a word, when they would. If God, when (for iust causes best knowne to himselfe, and for the most part for euill desert and bad demeanure on our part) he hath turned his face away from vs, and carried himselfe strangely toward vs, hee should by and by sodainly vpon the first and least bend of our hamme, or formall sob, or superficiall sigh, or a forced teare or twaine, or some faint and heartlesse prayer turne it againe toward vs, and looke kindly againe on vs; ^h it is to be feared that euen the best of vs would be ouer-much carelesse of retaining it when we had it. But now when wee shall finde by wofull and dreadfull experience in the bitterness of our spirits, that Gods face being once clouded toward vs, or turned from vs, it must, or may at least cost vs many a deepe sigh, and a salt teare, long looking, and much longing, euen * till our heart faint, and our eyes faile, much anguish of minde and perplexitie of spirit, much straining and struggling with our owne corruption and weaknesse, and much straining and wrestling by earnest suit

ε θαλει ἂν πρὸς
τοῦ κηδὸν μαλλόν
κρησίδου. τοῦ
παύλου κηδὸν
ἀπομνησθῆναι τῶν
καὶ, αἱ πάλιν ἀν-
φιδύαν δυνάμεις
vov. Greg. Naz.
contr. Eunom. 2.
Diligentius custodi-
tur, quod difficulter
acquiritur. Quod
venit ex facili, faci-
les segnesque tene-
mus; Quod spe
quodque metu tor-
sit, habere iuvat.
Ovid. amor.

^h - nocet indulgen-
tia nobis. Ovid. a-
mor. 1. 19.

* Psal. 119. 81; 82,
123.

and supplication, by fasting and instance of prayer, ere we can come to preuaile so farre with God, as to haue those thicke clouds of his wrath dispelled, and that louing and amiable aspect of his vouchsafed vs againe; this cannot but make vs (if we be not desperately retchlesse) exceeding carefull of all good courses that may keepe and retaine it with vs, when we haue it, and no lesse fearefull of ought that may againe estrange it away from vs. The Spouse in the *Canticles*, when after long searce, with much adoe, shee had at length lighted on her beloued, ⁱ whom by her neglect of him, shee had vnaduisedly giuen occasion to withdraw himselfe from her: ^k *I tooke hold on him, saith shee, and I will not let him goe againe.* And, ⁱ *Turne away from thy wrath, say the people of God to God in the Psalme, and Let thy face shine forth once againe on vs: and then will we neuer goe backe from thee againe,* nor giue thee the like cause to turne thy face againe from vs.

ⁱ Cant. 5. 2, 3, 4, 5, 6, 7, 8. & 3. 1, 2, 3.

^k Cant. 3. 4. *Tenui, nec dimittam eum.*

ⁱ Psal. 80. 18, 19. *Ira interveniunt, redeunt rursus in gratiam. Verum ire si que forte eveniunt huiusmodi inter eos, rursus ubi reventum in gratiam est, Bis tanto amici sunt inter se quam prius. Plaut. Amph. 3. 2.*

Vses 8.

Vse 1.

And thus you see both in what sense God is said to hide his face from his, and for a long time oft (as both to themselves and to others seemeth) to forget them; as also for what causes he is wont so to doe.

Now hence let vs learne then:

First, That we take heed how we censure men as forth of Gods fauour, in regard of any outward afflictions, yea or inward desertions, though they be great and grievous, long and tedious, sticking close by them without remouall or amendment,

amendment, producing in them many hideous and fearefull effects, so that in the eyes of the world, as well themselves as others, God may seeme to haue cast them off vtterly, and to haue forgotten them for euer. It hath been the state of Gods best Saints, of his dearest Children, of his faithfullest Seruants, yea of the only Sonne himselfe, ^m the Saint of Saints, when he bare the burden of our sinnes. So that, as DAVID speaketh, ^a if we should so deeme, if we should goe by this rule, and thereby iudge of mens estates, we should condemne, not Gods only Sonne only, which ^o some sometime did, as forth of Gods fauour, but the whole progenie of Gods children, the whole race of the righteous, whose Lot and Portion it hath oft beene to be in this wofull condition, and ^p to drinke of this bitter cup, that ^q Christ their head began to them; and to passe ^r this sharpe triall, this fiery and bloudie ^s baptisme, that ^t their Sauiour past before them.

If we cannot see how such courses may stand with Gods loue: we must remember that ^u Gods waies, and his workes, and dealings with his, are wonderfull and vnsearchable, far aboue our reach, and such as we are not able to comprehend. For ^x my waies, saith he, are not as your waies, nor my thoughts as your thoughts. But looke how farre the heauen is higher than the earth, so far are my waies aboue your waies, and my thoughts aboue your thoughts.

And yet may we in some sort euen by humane courses conceiue, how such things as these are,

^m Dan. 4. 24. San-
ctus Sanctorum.

ⁿ Psal. 73. 15.

^o Esai. 53. 4.

^p Math. 20. 22, 23.

^q John 18. 11.

Amarum poculum
prius bibit medicus,
ne bibere timeret
egrotus. Aug. in

Psal. 98. & in Psal.

48. & in Ioan. 3. &

homil. 34.

^r 1 Petr. 4. 10.

^s Math. 22. 23.

^t *ὁ δὲ πρὸς βα-*

πτισμᾶ. Origen. a-

pud Euseb. histor. l.

6. c. 4. Secunda in-

ititura. Tertull. de

patient. Martyrian

enim qui tulit, san-

guine suo baptiz-

atur. Cyprian. ep. 2.

^u Luk. 12. 50.

^x Rom. 11. 33.

^y Esai. 55. 8, 9.

Et quomodo huma-

na temeritas repre-

bendere audet, quod

comprehendere non

valet? Bern. de

confid. l. 2.

Pie ergo ac modestè

ex Epicteti senten-

tia Gell. noel. Attic.

l. 2. c. 18. Non esse

omnes Deo exasos,

qui in hac vita cum

arummarum variis

luctantur; sed esse

arcanas causas, ad

quas paucorum potuit

peruenire curiositas.

7 Paternum animum, maternum affectum. Aliter patres, aliter matres indulgent. Illi excitari iubent liberos, ad studia obedienda maturè, feriatis quoque diebus non patiuntur esse ociosos, & sudorem illis, & interdum lacrymas excutunt. At matres fovere in sinu, continere in umbra volunt, nunquàm flere, nunquam trislarì, nunquam laborare. Patrum habet Deus adversus bonos viros animum, & illos fortiter amat. Sen. de provid. c. 2.

2 Sapiens vir iudicio conjugem (sed & liberos) amabit, non affectu. Hieron. advers. Iovin. lib. 1. q. 1.

3 Quis magis amat? pater an mater? mater ardentius, pater constantius. Gerson modo vir. conjug.

Illà tenerius, ille fortius & viriliter. Miraris tu, si Deus ille bonorum amantiſſimus, quos optimos esse atque excellentissimos vult, fortunam illis, cum qua exerceantur, assignat? Sen. de prov. cap. 2. b Hebr. 12. 6. Apoc. 3. 19. Dilectione, non odio flagellamur. Aug. epist. 48. Non studio nocendi, sed desiderio sanandi. Ibid. Non erudit pater nisi quem amat, non corripit nisi quem diligit. Hieron. ad Castrum. Molestus est & medicus furenti pœnetico, & pater filio indisciplinato, ille ligando, ille cedendo, sed uterque diligendo. Aug. epist. 50. Filius enim castigatione dignus, plus amatur, si sepius castigatur. Ambr. serm. 6.

may well stand even with the greatest love. For
7 God, as the Heathen man well observeth, hath as well a *fatherly discretion*, as a *motherly affection*. His love is not a foolish and an undiscreeit love, such as many fond mothers have, but a wise, a discreet, a ² iudicious love, such as wise and prudent parents have. He so loveth his children, as he hath a care of their good; and disposeth and administreth all things so as may be for it. A fond mother would have her sonne alwaies by her good will at home with her, and never out of her sight; would have him crossed in nothing, but let him have his will in every thing, though it be to his owne euill. But the wise parent drieth him out at doores, sendeth him forth to schoole, bindeth him apprentice, it may be, or boordeth him abroad, where hee seeth him but seldome, breaketh him oft of his will, frowneth on him and correcteth him when he doth otherwise than well; and yet ² loveth he him no lesse than the fond mother doth, yea ^b he doth all that he doth in this kinde out of love.

Againe, further it may stand well with such a fathers love, not to correct his child only for his faults, when he doth amisse, but, when some dis-

ease shall require it, * to hire the Surgion to cut him, and to leaue him fast bound in his hands, and either to withdraw himsele, while the thing is a doing, or if he be by, to refuse to vnbinde him, or to doe ought for him, when being in feare or in paine he shall cry and call vpon him to stay the Surgions hand, or to helpe to vntie him.

* Nor would the Surgion himsele, were he to cure or cut his owne childe, vse a blunter launcet in the cutting of him, or not cut him so much, or so deepe, the disease requiring it, as he would doe with a meere stranger.

And why may it not stand then with the loue of God to deale thus harshly and sharply with his dearest children, when either their outward euill courses, or their inward corruptions, by way either of correction, or of cure, (and yet what is * correction it selfe but a kinde of cure?) shall require it? Hee may loue them no lesse, though he hide himsele from them, than the nurse, or the mother doth her childe, when shee hideth her selfe a while from it, and yet to saue her owne life, would be full loth to lose or to leaue it. Not to adde, that the courses that God useth in this kinde, are oft-times as well exercises for those that bee in health and good plight for the present, as *Physicke* for those that be crasie and sicke, surprised with some deadly or dangerous disease.

Secondly, This may be a warning to Gods children, to take heed how they take libertie to sinne vpon assurance of Gods fauour, and presumption

ε' Ιατρὸν ἢ χει-
ροντα μόνον, ἀλλὰ
καὶ λιμὸν ἀγγίζοντα,
ὡς ἀλείφοντα μω-
ρον, ἀλλὰ καὶ χει-
ροντα καὶ τιμωροντα
δαυμὰ Ἰσραὴλ. Chry-
sost. in Psal. 148.

Medicum etiam u-
rentem & secantem
diligim*. Imò etiam
ad urendum secan-
dumque conducim*.

α Οὐδὲ γὰρ ἰα-
τρὸς ὅτε ἀναγκὴ
τοῦ νοσήτος ἢ τοῦ
παιδὸς ἰατρῶν νο-
σῶντες, εἰ δὲ τοὶ
τέκνον ἢ καὶ τὸν
ὅτι φιλεῖ αὐτὸς,
διὰ τοῦτο ἀμειν-
τέρω σιδήρῳ τε-
μοῖ αὐτῷ καὶ χλια-
ρωτέρῳ τοῦ πνεῦ-
τος καὶ. Dion. Chry-
sost. serm. 78.

ε' Ιατρὸν ἢ πνεῦ-
μα. Aristot.
ethic. lib. 2. cap. 3.
* Ιατρὸς ἢ κολοσσός.
Idem rhetor. lib. 1.
cap. 14. Et Aeneas
Gaz. de anime im-
mort.

ε' ἢ νεογνῶν δε-
ξιπτεται, ἢ ὑμα-
νέντων γυμνασται.
Simplic. in Epictet.

Vse 2.

6 Psal. 89. 30, 31,
32, 34. & 99. 8.

h Esai. 38. 15.

presumption of his goodnesse and fatherly lo-
uing kindnesse. For though God doe loue vs, yet
he doateth not on vs. 6 If we carry our selues
saucily or stubbornly towards him, he will not
beare it; if we take bad courses, he will not en-
dure it. He will not suffer vs through his forbea-
rance of vs to be hardened in euill: but by some
meanes or other he wil be sure to bring vs home
again, if at least we belong to him, and to his ele-
ction of loue. And though he cast vs not off vt-
terly, though he damne vs not eternally; yet he
may so seeme to forget vs, so estrange himselfe
from vs, so withdraw and with-hold from vs the
light of his countenance, that the bright beames
of his fauour may neuer shine forth again on vs,
as formerly they haue done, so long as wee liue,
and so may we come to haue not a purgatorie,
but a very hell in our soules while wee liue here,
h goe drooping and dwindling, distressed, distra-
cted and dejected all our life long, and be in little
better case for the time than the reprobate oft
are, yea than the very deuils and damned soules
in hell themselues. Though we escape with our
liues, yet the cure may be so costly, and the
course of Phylicke and Surgery that God shall
take with vs, may be so harsh and vnpleasant,
may put vs to those bitter pangs, and vnsuppor-
table paines, that it may make vs curse the day
that euer wee did wittingly and willingly that
that might prouoke such a wrath, or require such
a cure, and with a thousand and a thousand times
that we had beene, not fast asleepe in our beds,
but

but dead and buried in our graues when wee did it.

It is a vaine thing therefore for any man to presume so, as to say or thinke, *God will neuer sure deale so roughly with me, though I cary my selfe otherwise then I ought towards him.* Yea it is most fearefull and dangerous vpon such impious imaginations to presume to displease & prouoke him to wrath. For to omit that ⁱ *it is a note of a most vngenerous disposition for a man therefore to be evil, because God is good;* and to take libertie to himselfe to wrong God, because God loueth him. Art thou dearer to God than DAVID was? Art thou deeper in Gods bookes, or higher in his fauour than he? Yet how sharply God dealt with him; how roughly, yea how rigorously (as might seeme to fleshly reason) he handled him, hauing prouoked him to wrath, and incurred his displeasure, may appeare by those ^k Psalmes wherein at large he complaineth of it. And how long it was in these cases ere he could recover his former estate of inward comfort and sense of grace with God againe, appeareth likewise by his earnest suit, so oft and so instantly commended for it, both here and ^l else where.

Thirdly, The consideration hereof should instruct vs, not to be vterly dismayed and discouraged, if either wee shall finde and feele our owne estate, or shall see and obserue the state of Gods Church and children to be such as DAVIDS was at this present, and all *Israels* at other times.

G

That

ⁱ *An quia Deus bonus est, ideo tu malus? Ambr. de poenit. lib. 2. cap. 11. Pravi cordis est, ideo malam esse, quia Deus bonus est. Bern. in Cant.*

^k *Psalm. 32. 3, 4. & 38. 2-8. & 51. 3, 8, & 6.*

^l *Psalm. 51. 8, 9, 10, 11, 12, & 6.*

Vse 3.

m 2 Cor. 7. 5.

n Job 13. 24.

o Esai. 50. 10.

p 2 Cor. 5. 7.

q Habbak 2. 4.

Rom. 1. 17.

Gal. 3. 11.

Hebr. 10. 38.

r Rom. 4. 18. παρ

ἐλπίδα ἐπ' ἐλπίσιν

πιστεύειν. Quod

Hieracitus ἀρελ-

μωτα ἐλπίσιν, apud

Clem. protrept. &

Theodor. de Gra-

ecur. l. 1.

s Job 13. 15, 16.

t Rom. 8. 24.

u Ephes. 2. 8.

x Fides, vides.

Job 8. 56.

z Cor. 4. 18.

Hebr. 11. 27.

y Fides non est quod

creditur, sed quā

creditur, & illud

quod creditur illā

conspicitur. Aug. de

Trinit. l. 14. c. 9.

Habet enim fides

oculos suos, quibus

& ea videt, que

nondum videt, qui-

bus videt tamen, se

nondum videre que

credit. Aug. ep. 222.

Et cum propterea

credere iubemur,

quia id quod credere

iubemur, videre non

possumus, ipsam ta-

men fidem quando

inest in nobis, videmus

in nobis, quia & rerum absentium

presens est fides, & rerum que foris

sunt, intus est fides, & rerum que non videntur, videtur fides. Idem de Trinit. l. 13. c. 1.

That wee be not daunted and disheartned, though wee meet with many afflictions and distractions, as well *m troubles without as terrors within*, and shall see no signe of Gods assistance, but all shew rather of the contrary, the fruits of Gods fauour and loue being all withdrawne and with-held from vs, and God seeming to carry himselfe not as a friend, but *n as a foe towards vs*, writing bitter things against vs, and suffering fearefull things to befall vs. But learne, as the Prophet Esay speaketh, *o when we sit in darknes, and haue no light*, when we can finde no light of ioy without, nor sparke of comfort within, yet euen then *to trust in the name of the Lord, and to stay our selues upon our God*. We must remember that, as the Apostle saith, *p We walke by faith, and not by sight*: So *q we line by faith, and not by sense*. Faith goeth not by feeling; nay it goeth oft against feeling. And this is the very pitch and height of faith, as for a man with Abraham, *r above hope to belecue vnder hope*, so to belecue all contrary to that that wee see and feele, to belecue that God then loueth vs, is a kind Father, and *s wil be a sure Saviour vnto vs*, when we feele his hand heauy on vs, and hee seemeth euen bent to destroy vs.

t We are saued by hope, saith the Apostle; but *hope that is seeme is no hope*. And so *u we are saued by faith*; and though this *x faith* be a kinde of spirituall sight, and that surer and certainer than bodily sight; and *y those things* that are not

seen, we see by faith, as the Apostle saith, *z we see things that are not seen, by faith*. And thus we see that faith is the substance of things hoped for, the evidence of things not seen. Idem de Trinit. l. 13. c. 1.

scene

b 1 Pet. 1.8.

f Psal. 119. 114

trusteth only his pawne, that dare not lend him ought but vpon his pawne. And hereby may we try and examine the sincerity and the soundnesse of our faith, what it is indeed that we rely vpon, what it is that we trust to: If we can say, as DAVID here afterward in the shutting vp of the Psalme, That ^k *we then trust in Gods mercy, and expect safetie from him, euen when hee seemeth to haue forgotten vs, and to haue hidden his face from vs*; if we can then ^l *comfort our selues in the Lord our God, when all other aids and comforts haue taken their leaue of vs. It is a feeble faith that cannot stand without stilts, a lame faith that cannot goe without crutches.* Hereby will appeare whether a mans stilts beare him vp or no, if hee be able to stand, when they are taken away from him: if he can, it is a signe he rested not on them, though he made vse of them; if hee cannot, it were they, not his legs that vpheld him. And hereby may it appeare what our faith and confidence is founded on, whether on Gods word or his pledge, his pawne or his promise: If when the pledge or the pawne is gone, yet our faith abideth stil firme, it is a signe that it was fixed on God himselfe, and not on it: But if when it is gone, our faith falleth to the ground, it is a signe that our faith was wholly founded on it, not on God or Gods word, which abiding still firme, our faith were it thereon founded would continue stedfast with it. For ^m *Those that trust in the Lord, saith the Psalmist, are as Mount Sion, that standeth fast, and neuer stirreth.* And this is that that we should by all meanes la-

^k Psal. 13. 5.

^l 1 Sam. 30. 6.

^m Psal. 125. 1.

n 2 Chron. 14. 11.

& 16. 8.

Psal. 18. 18.

יְשׁוּעָה

o Psal. 27. 9.

* Psal. 112. 4.

“ διαφύειν (ἢ δια-
φυλάττειν) τὰς νεφέ-
λας, καὶ συνδυ-
αζόμεναι τὴν
ἐκδυσμωδίαν καὶ
ἡμᾶς ἡλίου. Theo-
phyl. epist. 30.

Ἡ εὐχὴ ἡ παρ’
αὐτοῦ ὡς ἐπὶ τὴν
ἐκδυσμωδίαν ἢ
τὴν ἐκδυσμωδίαν,
ἢ ἐν τοῖς ποταμοῖς
ἢ ἐν τοῖς ποταμοῖς
ἐκδυσμωδίας φιλδο-
σους. Greg. Naz. ad
Nestor.

2 Psal. 74. 23.

bour and strue vnto, that our faith may ^{rest} and rely on God himselfe, and his infallible and un-
faileable word of promise, not vpon the outward
pledges and pawnes of his providence, nor on
the ordinary effects and fruits of his fauour, that
so when these shal be withdrawne, yea and with-
held long, it may be, from vs, so that God may
in anger seeme to haue hid his face from vs, and
to haue forgotten vs, which, as we see, hath beene
oft-times the state and condition of Gods chil-
dren, yet wee may not be disheartened, but see
* light euen in darknesse, and be able “ to di-
scerne the sweet sunne-shine of Gods fauour
euen thorow the thickest clouds of his fiercest
wrath.

So likewise for the Church of God, when we
shall see it either in generall, or in some principal
parts of it, so left vnto the fury and rage of her
malicious and mischieuous-minded Aduersaries,
that God seemeth not to regard it, or what be-
commeth of it, but euen suffereth them to haue
their owne will vpon it; in so much, that as Gre-
gory Nazianzen saith of his time, ^{Gods former}
providence and care of keeping his Church may seeme
utterly to faile, and that hee hath ceased and gi-
uen ouer to doe for it in these daies as hee had
wont to doe in former times: yea when we shall
see it left in such plight, not for a short space on-
ly, but for so long a time together (her enemies
might and malice ^{daily} growing more and
more, and her meanes on the other side daily
more and more failing, and her might and power
daily

daily more and more impaired and impoverished,) that God may seeme cleane to haue forgotten her, and to thinke no more of her, but euen ^r to haue cast her off for euer: yet ^f must we not despaire euen then of her preservation, and of the raising of her vp againe. But as *Iehoshaphat* in his straights, ^s *haue the eyes of our faith fixed upon God*, and his word: who hath promised (and ^u *his promise shall neuer faile*, or proue false) ^z *neuer to leane or forsake his*, though for a time ⁷ he may seeme so to doe. And wee must withall remember that this is no new matter, but the same that oft-times hath befallen the Church of God formerly. That *mans extremitie is Gods opportunitie*. ^z *It is now time for thee*, saith *DAVID*, *Lord, to put to thy hand, when men haue euen destroyed thy Law*. So then is Gods time to helpe his Church, when it seemeth readie to be destroyed and euen vterly swallowed vp for euer. Then is the fittest time for ^a *the Angell to call to Abraham to stay his hand*, when the knife is euen at *Isaaks* throat, and he giuen vp now for ^b dead. And then is the seasonablest time for God to set in foot for the rescuing of his Church and children, and the deliuerance of his chosen ones, ^c when the enemies dagger is at their very heart, and they seeme now giuen vp for gone. As ^d *Philo* sometime told his people, That he was verily perswaded that God would now doe something for them, because *Cains* was so earnestly bent against them; yea that then Gods helpe is nearest, when mans is furthest off. As it is commonly said,

^r Psal. 73. 1. & 77.

7, 8, 9.

^f Μουσίου τῶν
τῶν δούλων α-
πλόνος. Menand.

Οὐδέτις ἀδύμειν
ἔλαχεσθε ἀνὸν-
τα δὲ. Apollodor.

^z Qui nil potest spe-
rare, desperet nihil.

Sen. Med. 2. 1. Mag-
ne indolis signum
est, sperare semper.

Flor. hist. 4. c. 8.

^u 2 Chron. 20. 12.

Psal. 121. 17.

ⁿ Psal. 111. 7, 8.

^x Josh. 1. 9.

Hebr. 13. 5.

Psal. 94. 14.

1 Sam. 12. 22.

^y Iudg. 6. 13.

^z Psal. 119. 126.

^a Gen. 22. 10, 11.

^b Hebr. 11. 19.

^c Psal. 37. 12, 13,

14, 15.

^d καὶ δαπνείν,
ταῦτα μὲν αὐτοῖς ἀρ-
τιστῶν, ἔργα δὲ
ἡδὺν ἔθιτον αὐτῶν.

παρὰ τὰ ἔργα. Ex

Josephi antiq. l. 18.

Euseb. hist. eccles.

l. 2. c. 5.

a Ubi desinit Philosophus, ibi incipit Medicus.

i Ubi desinit medicus, ibi incipit Theologus.

g Ubi desinit humanum, ibi incipit diuinum auxilium.

b Esai. 59. 14-18.

i Non potest esse saluus, qui non vult esse malus. Salu. de provid. l. 5.

k Esai. 59. 19.

l Psal. 76. 10. 6.

said, *a Where the Philosopher endeth, there the Physitian beginneth; and ^e where the Physitian endeth, there the Diuine beginneth: So ^g where mans aid endeth, there Gods aid beginneth.* Deliu-
rance is oft nearest, when destruction seemeth
surest. It is neuer sitter time for God to put to
his helping hand, than when all humane helps,
that are wont to be as vailes and curtaines drawn
betweene our eye and Gods hand, doe vtterly
faile: *h When iudgement, saith the Prophet, was
turned backe, and Iustice stood aloofe off, and Truth
was fallen in the streets, and Equitie could not enter,
and all true dealing failed; and ⁱ by refraining from
euill men made themselves but a prey to the euill: and
the Lord saw it, and wondred that no man would
stand up or put forth himselfe to stand for the truth:
Then did he himselfe put in to saue by his owne arme,
and by his iustice to support those that were readie to
sinke. Then put he on Iudgement as a Corslet, and
Saluation as an Helmet; and Vengeance as a Roabe,
and Wrath as a Cloake: to repay the furie of his ad-
uersaries, and to recompence his enemies. Then,
saith the Prophet, God did thus: and why not
till then? Surely (to omit all other ends) to get
himselfe the more glory. ^k That they might feare
the Name of the Lord from the West, and his glorie
from the Sunne-rising; when with a blast of his
breath, hee should suddenly turne the Tide a-
gaine, and the Spirit of the Lord should drine back,
yea and cary away the enemy, that brake in like a
flood, had surrounded a great part, and was like
to ouer-flow and ouer-whelme all. That ^l mans
furie,*

furie, as the Psalmist speaketh, might turne to Gods glory, when by his bare rebuke with a word of his mouth, both horse and chariot are cast into a dead sleepe, and * the troopes of archers are utterly discomfited, and the remnant of their rage is contrary to expectation restrained. That ^m he may be knowne and magnified for a mightie God, and a powerfull Protector; when, though the Nations rage, and the kingdomes are in such a commotion, that the earth seemeth to shake withall, and the very mountaines to be removed, and swallowed up in the sea; yet he suddenly stilleth all; breaketh their bowes, knappeth their speares asunder, and burneth up their chariots, and by a generall desolation, and destruction of his enemies, setleth such peace the whole world over, (for the behoofe of his Church, and the freer passage of his truth) as was ⁿ in Angustus time, when ^o the Prince of Peace came into the world.

Fourthly, Let vs learne in these cases to examine our selues where wee finde such things to befall vs, whether we haue not beene or growne carelesse in endeavouring to retaine the fauour of God with vs, and to maintaine the worke of his Spirit in vs: and stroue therein to be more feruent, wherein formerly wee haue beene slacke. For that is one cause why God is wont so to estrange himselfe from his children, to fetch them home to him, that are too ^p prone to stray from him, when he dealeth kindly with them; and to make them more earnest and feruent in those things, that they had waxed remisse and retch-

H

lesse

* Psal. 68. 30.
Increpa cateruam
armidiferam: i. sa-
gittis armatam, ut
Iun. cecum hasti-
tum, post D. Kim-
chi Leo Iud. lance-
arios vel jaculato-
res. Calvin.

^m Psal. 46. 1, 2, 3.
6, 7, 9, 10

ⁿ Cuncta atq. con-
tinua totius generis
humani aut pax fuit
aut paxio. Flor. hist.
lib. 4. cap. 12.
^o Esai. 9. 6.

Ps 4.

^p Jerem. 2. 31. Ni-
hil est in nobis corde
fugacius, quod à no-
bis (à Deo etiam)
toties recedit, quo-
ties per pravas co-
gitationes defluit.
Greg. pastor. cur.
part. 3. c. 15.

the floud driueth it away from it, the more violently doth it still turne againe vpon the streame: So the more violently God with both hands seemeth to thrust and shooue vs away from him, the more instantly and eagerly should wee enforce our selues to presse vpon him. Since for that end he doth it, ² not that he desireth to be rid of vs, but that he may not lose vs, that wee may come nearer home to him, abide firmer with him, and sit closer by him than formerly wee haue done: like the father, that when his sonne hath some way displeased him, biddeth him away, out of his sight, (though hee would be loth hee should so doe,) not to driue him away indeed, but to make him draw nearer to him, and by humble submission more earnestly endeouour to pacifie and appease his fathers wrath, and seeke to regaine his fauour and good will againe: or like as hee did with *Moses*, when ^a he bade him *let him alone*, that he might destroy that rebellious and idolatrous people; not that *Moses* should so let him alone indeed, but rather that he might not leaue him, but be the more earnest in suit with him on his peoples behalfe, and not giue ouer till he had obtained his suit for them.

And in like manner should we be affected also in regard of Gods Church, when wee shall see it to be in such estate as was formerly obserued. We should make her case our owne; and take occasion thereby, to be the more instant with God, that his face may be turned to it, that seemeth to be turned from it, and that in mercie and

² Non deserit, ut deseratur. Simon Cassi. in Euang. lib. 8. cap. 37. Deserit potius, ne deseratur. Ideo videtur deservere, quia non vult deseri.

^a Exod. 32. 10. Dissimulat Dominus exaudire rogantem & ferendi licentiam querit à Mose, qui fecit Mosem Bern. de temp. 83. Quid est seruo; Dimitte me, dicere, nisi deprecandi ansam præbere? Greg. Mor. lib. 9. cap. 12. Sine me, inquit, & dispergam eos; ut ille postulando & semetipsum offerendo non sinneret. Tertull. contra Marc. lib. 2.

^b Lament. 1. 1, 2.

goodnesse hee will remember and thinke vpon her as his Spouse, whom now, when ^b like a widow forlorne and desolate, shee sitteth weeping and wailing, he seemeth to haue forgotten, and not at all to regard.

^c Psal. 51. 18.

^d Psal. 25. 22.

^e Esai 62. 7, 8.

^f 1 King. 18. 27.

Quid sibi volunt excitationes ille, quas canitis matutini, collatis ad tibiam vocibus? obdormiscunt enim superi, remeare ut ad vigilias debeant. Quid domitiones ille, quibus bene ut valeant auspiciabili salutatione mandatus? Somni enim quiete solvantur, occupatique ut hoc possint, lenes audienda sunt nenie. Arnob. contr. gent. 1. 5. Sic Homer. Iliad. 3. A. 1101. ἡ παρθένος - Εὐδοκία. Δία δ' ἔκχευ' ἰνδρὺν ὄντα. Et Iliad. 9. 6. Εὐδοκία Ζεὺς ὄντα δαμνέει, καὶ πάλιν ἔγρητο clamore bellico.

^g Psal. 121. 4. Τὸ πρὸς ὁ ἰσὺς ἀνῶτα. ἔγρητο, καὶ πάλιν ἔγρητο. ὁ πρὸς ὁ ἰσὺς ἀνῶτα. Basl. Sel. hom. 21.

Thus may we obserue that DAVID concludeth diuers of his *Psalmes* made when he was in such estate himselfe, with suit and supplication for the Church of God in generall. ^c Oh be favourable, for thy good pleasures sake, to Sion; and build up the wals of Ierusalem. And, ^d Deliver Israel, O Lord, out of all his troubles. His owne present condition was a meane to put him in minde of the afflicted and distressed estate of other of Gods seruants. And the like vse should we all make, either of Gods hand on our selues, or of his dealings in this kinde with his Church and children abroad, albeit we our selues remaine free: ^e You that are mindfull of the Lord, saith the Prophet, what euer you be, be not silent; be importunate with him, and giue him no rest, till he repaire Sions breaches, and set up Ierusalem againe to be the glory of the world.

For to this very end doth God oft as it were winke, and withdraw himselfe from his people, that wee may with strong cries on all hands awake and fetch him againe. True it is indeed that God is not as Baal, of whom Elias sometime said to his Priests, ^f Crie aloud; peradventure he sleepeth, and you must wake him. No: ^g he that hath the charge of Israel neither slumbereth nor sleepeth. And yet he winketh, if I may so say, and

P Εἰκότως αὐτὸ καὶ
 πικρὸν ἦν τοῖς θεῶν
 ἀγαπῶσι τοὺς
 ἐν τῷ κόσμῳ καὶ τοῖς
 ἀνθρώποις, ὅτις μὴ
 ὅποτε ἐν ἀπορίας
 εἴη τότε κολακεύοι,
 ἀλλ' ὅτε αἰετα
 ἀετῶν τότε μά-
 λιστα ἦν τοῖς θεῶν με-
 μνητο. C. C. Xe-
 noph. Cyriped. l. 1.
 Ad quem locum re-
 spiciens Plut. de
 tranquill. O' Σε-
 νοφῶν παρὴναι ἦν
 τοῖς θεῶν ἐν τοῖς χυνοῖς
 μάλιστα μεμνητο
 καὶ πικρὸν ὅπως ὅταν
 ἐν χυνοῖς γινώσκῃ,
 διαρρέντες αὐτοῖς
 ἀγαπῶντες αὐτοῖς
 εὐμενέας ὄντας ἡ-
 δὴ καὶ φίλους. Et Me-
 nand. Δίγμου ἐν
 ἀετῶν τοῖς μεμνη-
 τοι Θεοῦ. Huc
 illud Ben-Syræ, Ho-
 nora medicum dum
 non indiges ejus, i.
 juxta Schol. Ebr.
 Cole & precare Deū
 priusquam ejus au-
 xilio tibi op' sit. Nā
 Iure venit cultos ad
 sibi quisque Deos.

ration hereof then should stirre vs vp every one
 to labour before hand to get good assurance of
 Gods fauour while we are free yet from such af-
 flictions, from such spirituall desertions. As Xe-
 nophon saith (and it was a good speech though of
 a meere naturall man,) That *P* it stood rich men
 upon to make God their friend in prosperitie, that so
 they might be sure to finde a friend of him in aduersi-
 tie. So it standeth vs vpon to get good assurance
 of Gods fauour and loue towards vs, while we
 are free from afflictions, that when they shall be-
 fall vs, wee may haue comfort of that assurance
 which formerly wee haue gotten. For it is with
 Gods children commonly in this case, as it is
 with one that hath receiued such a blow or
 wound on the head, as that though it be not
 deadly, nor depriueth him wholly of life, yet so
 astonisheth him for the time, that albeit he haue
 life in him with *Eutychus*, yet he hath no sense
 of it: or as with one in a swoone, that discerneth
 not the light of the Sunne, though it shine full
 vpon him, nor can see ought, or take notice of
 those that stand about him and take paines with
 him. Or as it is with † those that haue beene sea-
 sick, & are giddy when they come first ashore, al-
 seemeth to turne round with them, and the earth
 it selfe to reele and roll vp and downe as the ship

Ouid. Pont. 1. 3. Honora medicum dum sanus es, ut in morbo tibi li-
 bentius adsit. Sirac. 38. 1. *ἡμεῖς τὰς χεῖρας.* Drus. in Sir. & in Ben-Syr. *ἡμεῖς & οἱ
 ἄλλοι αὐτῶν.* ἡ *Ἀβὶ 20. 10.* † *ἡ αὐτὴ κατὰ τοὺς ἰατροὺς καὶ τοὺς
 πικρῶν, τὰ ἦν ὁρῶντων παθεῖν ὅτι τὸ ὁρῶντων μεταβαίνει.* Greg. Naz. de Pace 3.
 τοῖς ναυπηγοῖς καὶ ἰατροῖς ἐπέβη ταῖς ναυτικαῖς ἀντιπροσώποις. Idem pro patre
 per. Σοφὸν ἔστιν τὸ πρὶν ἰατρῶν ἡμεῖς ὄντων. Idem in Heron.

^a Malach. 3. 6.

^a Mulier factum
conceptum non sem-
per molitantiem sen-
tit: ubi tamen se-
mel & iterum sen-
sit pregnantem se
esse non ambigit.
Spin. de Iustit.
Christ. & Taffin.
Marks of Gods
Children. cap. 4.
^b Hen, Domine
Deus, rara hora, &
brevis mora. Bern.
in Cant. 23. Tenuis
magis exhalatio,
quam pinguis con-
spersio. Ibid. 14.
Sapit quidem sua-
rissime, sed gusta-
tur rarissime. Ib. 8.

^c corruptus
p. d. n. 1. Pet. 1.
23.

^d Aliquis intra vi-
scera Materna leti-
præcocis fati tulit.
Sen. Theb. Iob 3. 16.
Psal. 58. 8.

^e corruptus aq-
d. n. 1. Pet. 1. 23.

ueth for ever; ^a he is no changeling in his loue; that therefore the grace that once he had is not vtterly gone, though he cannot now discern it; nor the grace that he once was in with God is not vtterly lost, though it be so concealed, that for the present he cannot now descree it. And ^a as women that goe with childe, when they haue sometime felt the childe stir in the wombe, do thereby know that they haue quickned, and haue truly conceiued, though they doe not alwaies so feele it. So if once we haue found vpon due and sound triall good assurance of Gods grace and fauour by the effectual and powerful worke of his good Spirit vpon our soules, and by the comfortable motions thereof in our hearts, though we haue not the like alwaies, (as ^b Alas, saith religious Bernard, they come but seldome with many a one, and when they doe come, they are soone gone againe) yet we may be assured that wee haue conceiued and are quickened, and that spirituall life is not gone againe, though we finde it not so sensibly to worke in vs at all times, yea the rather here may we build vpon it, as hauing far better assurance, than women can in such cases haue of the life of that they goe with; because that that is conceiued in them being bred ^c of mortall and corruptible seed, though it haue beene quickened, yet ^d may die and miscary, ere they be deliuered of it; whereas that that is by Gods word and his Spirit bred and conceiued in vs, being bred ^e of immortall and incorruptible seed, by the word of God that liueth and lasteth for ever, if it be once there conceaued,

conceined, ^f can neuer die nor decay againe, but ^g *endureth to eternitie*, as he himselfe doth, by whose Spirit it is begotten and bred in vs. Or as one that hath at leasure times cast vp and ballanced his accounts, and brought all to one entire summe, is at any time readie, if on a sudden hee be called to a reckoning, though hee haue not time or leasure then amids many distractions otherwise to runne ouer his reckonings, or to cast vp the particulars, yet to tell how things stand with him; ^h it requireth no more but the bare *reading*, he need not stand to *recount* it, being sure that it was well and truly cast vp before: So hee that hath before-time truly tried his owne estate, and made his reckonings vp concerning the same with God and his word, may thereby know then how it standeth with him in regard of God, by calling to minde only the issue of his former examination, when by reason of disturbance and distraction through the violence of temptation, he shall haue little leasure or libertie to take any exact triall or prooue of it at the present.

Exceeding iniurious therefore are they herein to themselves, that deferre and put off the triall of their estate till such times ; and by reason that then either their ¹ sacrifice affordeth no good signes , or they light on an euill Interpreter, that turneth all to the worst, by such their delay they misse then of much comfort, that otherwise they might haue had, if they had taken triall of themselves and their estates in due time, but by means of their neglect thereof they are then deprived

I

of,

¶ Rematus non de-
nascitur. Sive Deo
conceperis, certus
erit partus tuus,
non erit abortus.
Aug. de verb. Dom.
10

5 1 Pet. 1. 24, 25.
 Μόνη αὐτῇ ἡ τῆς
 ἀληθείας παρ-
 ῥησί τῆς ποταμῆος
 ἀπείρατος ἥδι φι-
 λῶν μέχρι τῆς ἐ-
 ξουσίας ἀκατακτάς
 ὁραζόμενα, πε-
 ραπταμένη ἀγαθῇ
 ἐλπίδι τελευτῶν τῆς
 ζωῆς πλά-
 ματι τοῖς εἰς ἕξ-
 τὸν ἀπείριστον ἡ-
 τερῶν. Clem. Alex.
 protrept. Quod de
 virtute Isonad De-
 mon. Ἡ ἑ ἀρετῆς
 κλίσις, οἷς αὐτὴ
 ἐκδιδῶν ἐν τῇς
 διανοίαις συναι-
 ξησθῇ, μόνῃ μὲν
 συνηρῶσαι, ὅτι.
 ἡ Ἄλγος τὸ ἀνα-
 γνῶναι ἀνδρὶ τῷ
 ἀλλοτρίῳ δουλεύει.

i Nec litant, nec
letantur; qui non
tempore suo sacrifi-
cant. Vise Druf.
proverb. claff. i.

^k Exod. 16. 25, 26.

27.

11 King. 17. 1. Ai-
unt cochleas, cum
sunt aeris, atque
illis de caelo nihil
illiquitur, succo pro-
prio viscit. re. Sym-
mach. lib. 1. ep 27.

Quasi cum caletur,
cochleae in occulto
latent, suo sibi succo
vivunt, ros si non
cadit. Plaut. Capt.
1. 1.

in Prov. 6. 6, 7, 8.

-formica farris a-
cervos depopulanti,
hyemis memores, re-
focque reponunt.
Virg. Aen. 1. 4. Ore
trahit, quodcumque
potest, atque addit
acervo, Quem stru-
it haud ignara, ac
non incauta futuri.
Tum simul inver-
sum contristat a-
quarius animum, Nō
usquam praecepit,
& illis utitur ante
Quaesitis. Horat.
sat. 1.

ⁿ Ephes. 6. 11, 12, 13.

Δεῖ τὰ τῶν πάλαι μεμνῶν, καὶ ἐκ ὧν τῶν πάλαι. Ὁ δὲ
ἐν εἰρήνῃ τὰ τῆς μάχης φροντίζων, φοβέσθαι ἔσται ἐν τῷ καιρῷ τῆς μάχης. ὁ δὲ
ἀπειροεὶς ἐστὶ πολυμικῶν, μάχων δορυβηδόνος καὶ ἐν εἰρήνῃ. Chrysost. in 1 Thess. cap. 3.
ὁ δὲ τὰ βονδήματα πῶρῶν λαμβανόντας κατακομίζειν ἐστὶν τῷ ψυχῷ, ὡς ὅταν
ὁ τῆς χεῖρας ἀφικνῇ καιρὸς, μὴ ῥαδίως διὰ τὸ δορυβον παρῆσθαι διωπομένους.
Plut. de inacid. Ὅσοι οἱ ἐν εὐδαιμονίᾳ καὶ ταπεινότητι καὶ χεῖρῶν ἐχρῶντο ἰ-
πύμα. Socrat. apud Stob. c. 3. Πῶς δὲ τὰ πάντα ἐν πλεονεξίᾳ καὶ χεῖρῶν ἔχουσιν ἔξω-
διν ἀντήν; Plut. ibid.

of, when they have most need of it. And surely
did men know before-hand what need they
should have, and what want they may finde of
comfort in such cases, and how unfit and vnapt
they are like then to finde themselves for such
employments, they would be questionlesse more
carefull to sift and examine themselves before
such times of triall, and by good assurance of
Gods grace and fauour gained before-hand, trea-
sure vp some store of comfort that may then
stand them in stead, when there shall be ^k no
Manna found abroad in the fields, nor such sweet
dewes dropping downe vpon their drie and
thirstie soules, as there hath done formerly. It is
a wise and a prudent course, ^m in Summer to lay
vp against Winter; ⁿ in time of peace to provide for
warre; and ^o before stormes come, for men to
furnish themselves with such necessaries as they
may then stand in need of. And it will be our
best wisdome to get and lay vp such matter of
comfort before-hand, that whensoever such
times of trouble and triall shall come, we may
haue that at hand then, that may stand vs in stead,
and not be driuen to seeke for it, when we should
make vse of it, and shall finde it hard to come
by, if we were not furnished with it before.

Sixtly,

59

V/c 6.

P *Ne surdum agas.*

Psal. 83. 1.

9 Non exaudis ad

voluntatem, ut ex-

audiat ad salutem.

Ang. in Pfalzgo. &

1711 *John. 6.*

* Deus & cum dif-

fert adept; & id

quod differt, adest;

Et in eo quod dif-

fert, adept. I de alibi.

1. சுற்றுலா மற்றும்

IN DECEMBER 1945

εὐρυπλοῖα. Greg.
Nomen ad. Eurymachos

NAR. ADU. E. 11071. 3.

Heb. 12. 10.

41 Feb. 1971

Apr. 14. 12.
X Rom 13

- Rom. 5-3.
- Fam. 1-3.

7 Lament 2: 37-38.

29.

^a Luke 21. 19.

Psal. 74. 12. O ser-

omnium aliam beatum.

causae commendationis

Dominus inflat, cum

dignatur irasci, quæ

admonendi de sumis

latione non decipit.

Tertull. de bon. patient. b Χρη ε̅ ω̅ς Θεόν εν̅ δεξεν, φέρειν ε̅ ε̅λμφοῖς· Επταμύχιον
λαβόντα ζυγόν ἀρήγει· Ποπ̅ κύν̅ον ε̅ τὸ λακκυζόμεν̅ τὰ δέχεται ὁλασινύς· ἑμ̅Θ.
Pindar. Pyth. 2. Μέγα πρ̅ον τὸ μὴ δουλάσθαι φέρειν πρ̅ον· *Bion. Laert.* Malum non
posse ferre, non leve est malum. Perdidisti tot mala, si nondum misera esse didicisti, *Sen.*
ad Helv. 6. 3.

^k Exod. 16.25, 26.

^{27.}
11 King. 17.1. Ai-
unt cochleas, cum
fittunt aeris, atque
illis de caelo nihil
illiquatur, succo pro-
prio victit. re. Sym-
mach. lib. 1. ep 27.
Quasi cum caletur,
cochleae in occulto
latent, Suis sibi succo
vivunt, vos si non
eadit. Plaut. Capt.
1.1.

in Prov. 6.6, 7, 8.
-formica farris a-
cervos Depopulat,
hyemis memores, re-
focque reponunt.
Virg. Aen. 1.4. Ore
trahit, quodcumque
potest, atque addit
acervo, Quem stru-
it haud ignara, ac
non incauta futuri.
Tum simul inver-
sum contristat a-
quarius vinum, Nō
usquam prorepat,
& illis utitur ante
Quaeritis. Horat.
sat. 1.

^a Ephes. 6.11, 12, 13. Δεῖ τὰ τὰ πάλαι μεμνηδὲν, καὶ ἐκ οὐτοῦ τὰ πάλαι. Οὐδὲ
ἐν εἰρήνῃ τὰ τῆς μάχης φροντίζον, φοβούμενοι ἕσται ἐν τῷ καιρῷ τῆς μάχης. ὁ
ἀπειροειδὲς πολέμου, μάχης, δουλοπνείας καὶ ἐν εἰρήνῃ. Chrysost. in 1 Thess. hom. 3.
οὐδὲ τὰ δουλοπνείας παρρησιασθέντες κατακοιμώμενοι ἐν τῷ ψυχρῷ, ὡς ὁ πῦρ
ὁ τῆς ῥέσεως ἀφικνῇ καυεὶς, μηδὲ παύσας διατρεφόμενοι παρρησιασθέντες διανοούμενοι.
Plut. de traciand. ὡς οἱ ἐν εὐδαιμονίᾳ πλείοντες καὶ τὰ πρὸς τὴν ζωὴν ἔχοντες
πῦρ. Socrat. apud Stob. c.3. Πῶς δὲ πάντα ἐν πλάτῃ καὶ χειρὶ γὰρ ἀνθρώπου ἔσται
δὲν ἀσθενέει; Plut. ibid.

of, when they have most need of it. And surely
did men know before-hand what need they
should have, and what want they may finde of
comfort in such cases, and how vnfit and vnapt
they are like then to finde themselves for such
employments, they would be questionlesse more
carefull to list and examine themselves before
such times of triall, and by good assurance of
Gods grace and fauour gained before-hand, trea-
sure vp some store of comfort that may then
stand them in stead, when there shall be ^k *no*
Manna found abroad in the fields, nor such sweet
dewes dropping downe vpon their drie and
thirstie soules, as there hath done formerly. It is
a wise and a prudent course, ^m *in Summer to lay*
up against Winter; ⁿ *in time of peace to provide for*
warre; and ^o before stormes come, for men to
furnish themselves with such necessaries as they
may then stand in need of. And it will be our
best wisdome to get and lay vp such matter of
comfort before-hand, that whensoever such
times of trouble and triall shall come, we may
have that at hand then, that may stand vs in stead,
and not be driuen to seeke for it, when we should
make vse of it, and shall finde it hard to come
by, if we were not furnished with it before.

Sixtly,

DAVID'S Remembrancer.

59

Ps 6.

Sixtly, If God in such our afflictions and desertions doe not instantly answer vs, if hee send not comfort and deliuerance so soone as we call for it; if hee shall hide himselfe from vs, and seeme not willing to be found of vs so soone as euer we seeke him; (that which we doe not yet oft, when we seeme to doe) let vs take heed how we grow thereupon impatient. Let vs remember that God heareth vs, euen when ^p he seemeth to be deafe towards vs; ^q Hee heareth vs to our profit, though not to our pleasure; and to our behoofe, though not according to our desire: ^r He is present with vs, euen when he delayeth vs; yea hee is present with vs, in that he doth delay vs; and that is better then present with vs, that for the present is denied vs. ^s It is a point of mercy in him, that he is not so forward to shew mercy. There is no cause therefore for vs to be impatient, since that ^t all is for our good; yea Patience it selfe is good for vs; which hereby God doth not ^u trie only and exercise, but ^v worke in vs, and enure vs vnto. And ^w it is good for vs to learne quietly to beare Gods yoke, to sit downe by it, yea to lie downe vnder it, and thrust our mouth in the dust, assuring our selues that so doing we shall haue a good issue of it, and shall doe well in the end.

^a Patience, I say, is for our good: But ^b by impatiencie there is no good to be gotten. It will be but

Tertull. de bon. patient. b Ἐπεὶ ὁ Θεὸς ἐν ἐκείνῃ, οἷον ὅτι ἐλπίστὶς ἔπαυξεν τοὺς λαοὺς τὰς ὑποδοχὰς. Πῶς κεν ὅτι τὸ λαμπρὸν τῆς ἐλπίδος ἐλπίστὶς ἔπαυξεν. *Pindar. Pyth. 2.* Μῆλα καὶ τὸ μὴ δύνασθαι φέρει κακόν. *Bion. Laert.* Malum non posse ferre, non leve est malum. *Perdidisti tot mala, si nondum misera esse didicisti, Seneca. Helv. 1. 3.*

^p Ne surdum agas.

^q Psal. 83. 1.

^r Non exaudit ad voluntatem, ut exaudiat ad salutem. *Aug. in Psal. 90. & in 1. Joan. 6.*

^s Deus & cum differt adest; & id quod differt, adest; & in eo quod differt, adest. *Idem alibi.*

^t ἐν ὑπομονῇ. *Greg. Naz. adv. Eunom. 2.*

^u Hebr. 12. 10.

^v 1. Pet. 1. 7.

^w Apoc. 1. 4. 12.

^x Rom. 5. 3.

^y Jam. 1. 3.

^z Lament. 3. 27, 28.

^a Luke 21. 19.

^b Psal. 74. 12. O seruum illum beatum, cuius emendationi Dominus instat, cui dignatur irasci, quē admonendi dissimulatione non decipit.

• Ἀντὶ τοῦ ὅτι
καὶ σὺν τῷ, ἐπὶ τῷ
χρηματικῷ τῷ
Θεῷ, καὶ τὸν καὶ τὸν
ἐπὶ τῷ. Euseb.
apud Stob. cap. 123.
Σὺ δ' ἐδίδου τῷ
παιδί, ὅς ἐστις
καὶ τῷ, Περὶ τῷ
πατρὶ. δ' ἀπὸ
ἐπὶ τῷ. δ' ἀπὸ
ἀπὸ. Aeschyl. Pro-
methe.
9. Vixit est leu-
mentum malorum
ingentium, pati, &
necessitatibus suis
obsequi. Sen. de
ira. lib. 3. cap. 16.
Pati diuini: sed
leuius sit patientia,
Quicquid corrigere
est nefas. Horat.
carm. 1. 24. Posse
pati facile est, tibi
ni patientia desit.
Ovid. remed. lib. 2.
Nam Patientis quis-
quis novit pati, pe-
pulta vires, pondus-
que mali. Sen. Her.
Oct.

a meanes f to make God lay harder and heavier things on vs, when we begin to grow impatient vnder his hand. As a discreet Father, when his sonne shall take pet at some small matter that his father hath crossed him in, may well thereupon take occasion, yea and many times doth, to giue him some further and greater cause of discontent, to bring him thereby to know himselfe and his dutie, and to teach him to rest content with that that his father will haue: So when God sendeth smaller and lighter crosses, and men waxe waspish and waiward vnder them, God is wont to second them with greater and weightier afflictions, to worke patience into them, and to enure them to the yoke; which being ^a patiently borne, will become lighter vnto vs, and may the sooner in all likelihood be removed from vs, hauiug taken out that lesson that God thereby would learne vs. Whereas ^a by impatience it will but grow more grievous vnto vs, as ^a the share is to the fowle, that by fluttring and straining makes the string straiter, to her greater torment, and yet is neuer the nearer getting out

• Indignatio in tormentum suum proficit: & impetia graviora sentit qui contumacius pati-
tur. Sen. de ira. lib. 3. cap. 16. Nihil tam exasperat ferientem vulneris, quam ferendi impa-
tientia. Hegeſip. excid. Her. lib. 2. cap. 9. Impatientes, dum mala pati nolunt, non efficiunt,
ut à malis eruantur, sed ut mala graviora patiantur. Patientes autem qui mala malunt
non committendo ferre, quam non ferendo committere, & leviora faciunt que per patienti-
am patiuntur, & pejora evadunt, quibus per impatientiam mergerentur, bona vero eterna
& magna non periciunt, dum malis temporalibus breuib. non cedunt. Hugo V. l. de patient. c. 2.
• Utque suum laqueum, quoniam callidus abdidit, aucepit, Crux ubi commisi volucris sensu quo te-
neri, Plangitur, ac trepidans astringit vincula motu. Ovid. metam. l. 11. Sic laqueos fera dum
iubat astringit: sic avari viscum, dum trepidantes excutunt, phanis omnibus illinant. Sen. de
ira. l. 3. c. 16. Impensius in ipsis auresibus ferri arctissima vincula, si se excitent, imprimuntur;
si quiescant, relaxantur. Sixtus apud Hegeſip. l. 2. c. 9.

again; as the yoke is to the beast, that by stru-
ing and struggling with it, hath galled her necke,
and yet is compelled to draw still in it, with more
paine then from her owne folly, than from the
weight of it, or of that that shee draweth in it:
And we shall but thereby procure to our selues
the more euill; as " the sick man in a burning
feuer, while by tossing and tumbling to and fro,
he seeketh to finde ease, doth but exasperate the
disease, and encrease his owne griefe. " *lib. 3. cap. 16.*

Let vs beware therefore of impatience; But let vs take heed especially, how any length of afflictions maketh vs once thinke of leaving God, or of seeking with *Saul* to *Satan*, by putting our hands vnto wickednesse, or vsing indirect courses, for the saluing and easing or releuing of our selues. It was the Devils policie that he vsed, but without successe, with our Sauour; to beare him in hand that his Father had cast off all care of him, thereby to perswade him to depend no longer vpon his prouidence, who if he did loue him or regard him, would not so suffer him to starue. And it is one of the slights that euen to this day he vseth oft with Gods seruants, thereby in time of affliction to withdraw them from relying on God, who seemeth not to looke after them, as if they were sure to perill, if they shifed not for themselves, but trusted still to him, that had no care at all of them. And howsoeuer by this engine he preuailed not with our Sauour, yet by it with many other, too many, too oft he preuailes, and maketh them committ much folly. For while

τὸ ἐν ὁμοθυμῳ
 ὁ τοῦ ὁμοθυμῳ
 ὁμοθυμῳ, ut Ibea-
 phyl. ep. 41. Nul-
 lum tam arduum est
 jugum, quod non
 minus sedat ducen-
 tem quam repug-
 nantem. Sen. de ira.
 lib. 3. cap. 16.

"Gravis quoque
febrim vis tole-
rando minuitur, in-
quirendum an augeatur.
Idem ibid.

Vse 7

• *Matib. 4.3, 4.*

* Esai. 28. 16.

*Non praefestinabit,
i. ex impatientia &
infidelitate non ad
res praesentes confu-
giet, nec festinatione
praepropera Deum
antevertet. Iun.*

*Natare nescij, ubi
demergi sesentiant,
temere quicquid oc-
currit, vitæ cupidi
retinende arripi-
unt. Cyrill. Alex.
epist. 29.*

* Psal. 77. 10.

† Lament. 3. 31, 32.

*Non deseruit, etiamsi
deserere videatur.*

Aug. in Psal. 44. &

Greg. Mor. l. 5. c. 5.

* Deut. 3. 2. & 13.

3, 4.

* through weaknesse of faith, and want of pati-
ence, they are loth to wait Gods good leasure,
and desirous to be rid, in all haste, of the present
affliction, they put their hand oft to such courses
as produce fearefull effects, and vse such sory
shifts for the releeuing of themselves, as doe but
plunge them further and deeper into such a laby-
rinth of euils, as they are many times neuer able
to get out of againe. So that it fareth with them,
as with " persons vnskillfull in swimming, that
hauing ventured past their depth, and being in
danger now of drowning, while hastily and in-
considerately they catch at what commeth next
hand, to saue themselves with, lay hold oft on
weeds, that doe but entangle them, and draw
them deeper vnder water, and there keepe them
downe from euer getting vp againe, till they be
(that which by such meanes they sought to pre-
uent) indeed drowned. This subtrill flight of Sa-
tan we must be carefull in these cases to discover,
and say to our selues, when such things shall be
suggested vnto vs: * *This is but my weaknesse, or
Satan's wickednesse: † God I know hath not left me,
though he may seeme not to looke after me. ‡ Hee
now trieth me whether mine heart be vpright with
him or no; whether I will cleaue constantly to him,
though hee doe nothing but crosse mee, and abide still
with him, though he seeme wholly to neglect me; or
whether I will leaue him, and giue over adhering
vnto him, if he doe not vse mee as I would that hee
should. And therefore I will resolve, that I may not
prone vnsound, to keepe constantly with him, and not
hearken*

hearken to Satan, nor yeeld to such indirect courses, as by him shall be suggested, for the procuring either of ease or of delivry, whatsoever shall come of it.

Such constancie shall seale vp vnto vs our sinceritie; and shall not want with God a rich and a royall reward. For hee that shall so continue depending vpon God, when all humane helps shall faile him, and all lawfull meanes of releefe; choosing rather to endure griefe and paine all his life long, and to liue a life more bitter than death it selfe, than to make triall of any vnlawfull course to procure ease and releefe; such a man so dying, saith *Chrysostome*, ^a shall haue his place in heauen among the Martyrs; yea such a one is no other then ^b a Martyr indeed, hee is as good a Martyr as he that leaueth his head on the block, or is burnt to ashes at a stake for the testimonie of Gods truth, and the keeping of a good conscience. All the difference betweene the one and the other is this; that to the one it is said, *Deny Christ, or thou shalt die*; to the other it is said, *Do euill, or thou shalt liue wretchedly, thou shalt liue a life little better, if not worse, than death*. He is once for all a Martyr, that will rather endure the one; he is oft, yea euery day a Martyr, as *Paul* saith of himselfe, that ^c he died daily, that chooseth rather to vndergoe the other. Too prone wee are ^{*} to stray from God, when he vseth vs well, when he dealeth lovingly with vs: but a most blessed thing it is, when our hearts are so linked to him, that we will not stir an inch from him, though he seeme to carrie himselfe neuer so harshly towards vs.

Lastly,

^a Μετὰ τῶν μάρτυρων εἶσιν. Chrysost. cont. Iud. orat. 5. Male interpretes, Proximo post martyres loco consistet. ^b Πότος ποταμός ἐπεδύμενος μάρτυρ ἐστὶν ἑσθλόν λαβεῖν, τὸ αὐτοπνεύματι. ὅτι μάρτυρ ἐστὶν. Idem ibid. Μάρτυς ἀπηνειχέν. ὅτι ἀπαλαγμένος ἐστὶν ἐκ τῆς ἐνδοξίας ἐπαγγελίας. τὸ δὲ δαίμονος αὐτοῦ ἐκείνου μάλλον. Ibid. Non martyrium sola sanguinis effusio consummat; nec sola dat palmam exultatio illa flammam. Aug. de Sanct. 46. Multi ducunt martyrium in lecto, &c. Idem de divers. 39. vise & Chrysost. in 1 Thess. homil. 3. ^c 1 Cor. 15. 31. ἐκ ἀποθνήσκειν, ὡς τὸ ἀποθνήσκειν μόνον ἐστὶν τὸ αὐτοπνεύματι. Chrysost. in Psal. 95. & cont. Iud. 5. ^{*} Jer. 2. 31.

vse 8.

d Deut. 32. 15, 18.

Hos. 4. 6. & 8. 14.

Zech. 12. 7, 13.

† Quid est quod nos queramus de Deo, cum Deus magis queri de nobis omnibus possit? quæ ratio est ut doleamus nos non audiri à Deo, cum ipsi Deum non audiamus? & susurremus non respici à Deo terrarum, cum ipsi non respiciamus ad cælum? & molestum sit despici à Domino preces nostras, cum præcepta ejus despiciantur à nobis? quid dignius? quid justius? non audivimus, non audimur: non respeximus, non respicimur. Salvian. de provid. lib. 3.

e Psal. 22. 27.

Apoc. 2. 5, 4.

Ezech. 36. 31.

Deut. 30. 1, 2.

f Psal. 32. 3, 4. De sine dissimulare. Deus crudelius urit, Quos videt invitos succubuisse sibi. Tibull. eleg. 1. 8. Ceda aculeo, ne bis punget. Bern. de divers.

20. & Multi humiliantur, & humiles non sunt. Bern. in Cant. 34. * Plectimur à Deo, nec flectimur tamen: corripimur, sed non corrigimur. Salvian. de provid. l. 5. Non cessant vitia civium usque ad excidia civitatum. Prius est interire quam corrigi: Prius ipsos quam in ipsis vitia non esse. Ibid. Multo facilius fregeris, quam flexeris. Buchan. Bapt.

Lastly, Would we have God in these cases to remember vs? let vs be carefull then to remember him; yea let vs then learne to remember our selues. Let vs take heed how we forget him, if we would not have him to forget vs: for ^d our forgetfulness of him, and our dutie to him, is for the most part the cause that moueth him to forget vs. As indeed [†] what can be more iust, or what more equall, than for God to forget vs, when we forget him, and to neglect vs, when we regard not him; to refuse to heare vs, when wee refuse to heare him? Or how can wee with any colour complaine of the one, when we are guiltie of the other? Yea when God seemeth to have forgotten vs, if we would have him againe remember vs, ^e Let not vs then be backward to remember our selues: But let vs apply our selues to make a right vse of the crosse; helpe to further the effect of it, doe not crosse or hinder the worke of it. The more speedie successe Gods hand hath with vs, the sooner it is like to be removed away from vs. ^f DAVIDS struggling with it, and hanging backe, and refusing to yeeld to that that God thereby required of him, was a meane to continue it the longer vpon him, and to put him to the more paine. And this vndoubtedly is one maine cause of the long continuance of many euils, that ^g men are humbled, as Bernard speaketh, and yet are not humble; ^{*} they will

breake

breake in sunder, ere they will bow or bend vnder Gods hand. Let vs apply our selues therefore to that which by the crosse God requireth of vs, if we desire to haue the crosse remoued againe away from vs.

Now this that we may doe:

First, Wee must endeouour to enquire and *finde out the cause of the crosse*, and the ground of Gods auersion of his face away from vs.

^h *A disease can neuer be well cured, till the cause of it be discovered*: Nor can we take any right course for the remouall of a crosse, vnlesse that that hath procured it be in some sort discovered.

¹ *The voice of the Lord*, saith the Prophet Micah, *crieth vnto the Citie*. God by his iudgements preacheth not verball, but reall

Sermons vnto vs. ^k *Hee preacheth euens without preaching*, as Basil speaketh. As he is said

¹ *to hold his peace*, though hee doe speake, when he doth not punish; so is he said to preach, though he speake not, when he doth punish. ^m *His*

very iudgements are reall Sermons of reformation and repentance. They haue a voice, saith the Prophet:

But euery one vnderstandeth not this voice: ⁿ *They speake in a strange language to many*, to the most; as ^o *Pauls companions*, when Christ spake to him, they heare a noise and no more.

Meanes I.

^h *Languorum nullus inueniet medelas, nisi prius morborum cognouerit causas.* Origen. in Rom. l. i. Non potest scire quomodo morbos curare conueniat, qui unde hi sint ignorat. Corn. Cels. de remed. l. i. Absque causarum observatione morbos nec precavere, nec curare licet. Fernel. patholog. l. 7. c. 11.

¹ *Mat. 6. 9.*

^k *Κηρυγμα εχρησθη.* Basil. Sel. homil. 5.

¹ *Psal. 50. 21.*

Esai. 42. 14.

Quid est, Tacui? non iudicavi, non vindicavi. Non tacet in verbo; tacet in vindicta, tacet in verbere. Aug. in Ps.

^{74. & 93. & 100. & in Ioan. tr. 4. & homil. 2.} ^m *Esai. 26. 9. & 28. 19.* ⁿ *Quomodo Bern. in Cant. 79. Græce loquentem non intelligit, qui Græcam non norit, nec Latine loquentem, qui Latinus non est. Sic lingua amoris ei qui non amat, barbara est, sicut æs sonans, aut cymbalum tinniens.* ^o *Act. 9. 7. cum 22. 9.* Ita conciliat post Calvinum Piscator; melius, puto, quam Chrysost. Theophyl. Oecum. Lyra, Hugo, Beza, alij, qui ad Pauli vocem coactius referunt.

¶ Psal. 92. 6. Αἰὺν
 ἡ πῆλ ἀνέστητες
 κωφοῖς εἰσὶν οἱ
 Heracit. apud Cle-
 ment in protrept.
 & Theodor. de cu-
 rand. Græc. l. 1.

¶ Mica 6. 9.

¶ Psal. 107. 43.

¶ Jer. 9. 12.

¶ Hosb. 4. 10.

¶ Esai. 26. 7, 10.

¶ Ezech. 18. 25.

× Τὰ πῦρ δὲ τὸ
 βιβλίου ὁρῶντα ἐν
 αὐτῷ καὶ χαμμῶν
 τὴν δυνάμειν, ὡς
 εἶδεν αὐτὸν ὁ
 μακάριος δὲ καὶ ὁ
 υἱὸς ἀπειρος ἢ
 χαμμῶν, τὴν
 τὰ πῦρ. ὁ δὲ
 ἀπειρος πολλὰ
 ἀρῶσι τοῖς χαμ-
 μῶν ἐκπορευ-
 μένων ἢ δυνάμειν,
 καὶ βίβλος ὁλοκληρῆς,
 καὶ ἱστορίας καὶ ὁ
 ὁλοκλήρ. ὁ ἀπειρος
 λαβὼν χαρτὴν ἢ
 γράμματα καὶ μέλαν
 ἢ. ὁ δὲ ἐμπε-
 ρος καὶ ῥωνὴς ἀκού-
 σι, καὶ ἀνέξεται
 τὸ ἀπὸ πῦρ, &c.
 Chrysost. in 1 Cor.
 hom. 7.

¶ Dei opera admi-

randia qui non aspicit tantum; sed & intelligit, quasi legit. Aliiter enim videtur pictura, aliter
 videntur literæ. Picturam cum videris, hoc est totum vidisse, laudasse. Literas cum videris,
 communeris eas & legere: quod si forte non nosci, Quid putamus, inquis, esse, quod hic scriptum
 est? Interrogas quid sit, cum jam videas aliquid. Sed aliud tibi demonstraturus est, a quo queris
 agnoscere quod vidisti. Alios ille oculos habet, alios tu. Apices similiter videtis; non similiter signa
 cognovistis. Tu vides & laudas; ille videt & laudat, legit & intelligit. Aug. in Ioan. 24.

¶ The foolish, saith the Psalmist, conceive it not, and
 the brutish understand it not. But ¶ a man of wis-
 dome, the wise man, saith the Prophet, knoweth
 what it meaneth. And as the Psalmist speaketh
 of Gods workes of mercie; ¶ Who so is wise to
 observe these things, such shall understand the loving
 kindnesse of the Lord: So of his workes of Iudge-
 ment saith Ieremie, ¶ Who so is wise to understand
 these things, to him the Mouth of God speaketh, and
 he is able to declare what this Voice of God saith.
 And of both of them the Prophet Hoshe, ¶ Who
 so is wise, will understand these things: and who
 so is of understanding, will know that the Lords
 waies are ¶ strait and even, and the iust shall
 walke in them, but the wicked shall fall in them. To
 vse Chrysostomes comparifon, yea and Augustines
 too; ¶ Lay you a booke open before a childe,
 or one that cannot reade, he may gaze & stare on
 it, but he can make no vse of it, because he vnder-
 standeth nothing at all in it. But bring it to one
 that can reade, and that vnderstandeth the lan-
 guage it is written in, and he can reade you many
 stories or instructions out of it. It is as dumbe
 and silent to the one; it speaketh to, and talketh
 with the other. In like manner is it with ¶ Gods
 Iudgements, as Augustine also well applieth it:
 all sorts of men see them, but few are able aright

to reade them, or to vnderstand them what they say.

But what is it that the *wise man* is by them admonished? Surely, ^a *to listen to the Rod*, saith Micah; and ^b *who, or what it is that hath procured it*: to enquire, saith *Jeremie*, what is the cause, ^c *why the Land is spoiled, and lieth burnt vp like a wilde wildernesse, that no man passeth thorow*; that is, to search out the cause of the present crosse. To which purpose also Gods people in the time of their captiuitie, ^d *Let vs search, say they, and sift out our workes and our waies*. They had before entered into some discourse and dispute with themselves, what might be the cause of that their calamitie. And first they lay downe this for an vndoubted and vndeniable position, That ^e *there is no euill that befalleth any, either person or people, but the Lord hath his hand in it*. ^f *Dare any man, say they, say, that ought cometh to passe, and the Lord hath not appointed it? Doth not* ^h *both good and euill come out of his mouth? But what then? Doth God as* ⁱ *earthly fathers doe, who in an idle humour sometime correct their children without cause? Or* ^k *doth God take pleasure in stamping vpon his people, and in vexing and grieving of them? No:* ^l *hee doth not willingly, or from the heart punish, and afflict the sonnes of men.* ^m *It is a grieffe to him to be grievous vnto vs; it is a paine to him to be punishing of vs.* It goeth as much against the heart with him to afflict, as it goeth against the haire with vs to be afflicted. Why but, what is the cause then that he dealeth

^a Mica 6. 9.
^b quis accersat. Iun.
^c Ier. 9. 12.
^d Lam. 3. 40.
^e Amos 3. 6. Quicquid malorum peccatorumve perpetimur, censura est diuinae manus. Saluian. de provid. 1. 8. Quicquid patimur venit ex alto. Sen. Oed. 5. 2.
^f Lam. 3. 37, 38.
^g Matth. 10. 29.
^h זעזע אדאדו
טע ראדו טע סידי.
Homer. Odys. 6.
ⁱ Hebr. 12. 10.
^k Lam. 3. 34.
^l Lam. 3. 33.
^m Est placidus facilisque pater, venique paratus; Et qui fulpinea sepe sine igne tonat. Quicum triste aliquid statuit, sit tristis et ipse: Cuius fere penam sumere poena sua est. Ouid. Pont. 2. 2. Est piger ad penas Deus, est ad premia velox. Quique dolet quoties cogitur esse ferox. Nulla metu poena, poena qui pauca coercet: Et jacet ipsa fulmina rara manu. Ibid. 1. 3. Torqueris ipse, cum tam lenis irascaris. Plin. epist. 21. 19.

* Lam. 3. 39.

ⁿ Lam. 3. 42. *Victa tamen vitio est huius clementia nostro: Et venit ad vires ira coacta suas.* Ovid. Pont. 2. 2. *Ergo illum demens in me servire coegi, Mitius immensus quo nihil orbis habet.* Idem trist. 4. 8. *Nunc quoque nil fecit, nisi quod facere ipse coegi. Nec minus infestus, quam fuit, esse potest.* Idem de Pont. 1. 3. *Exacerbamus Deum impunitatibus nostris, & ad puniendos nos trahimus inuitum.* Salvian. de provid. l. 4. c. 5.

o Deus bonus de suo, servus de nostro. Tertull. de resurr. *Ὁ καλὸς τῆς τοῦ τοῦ ἡμετέρου καὶ τῆς κατὰ τὸν νόμον αἰτίας ὁ ἰσχυρὸς αἰτίας, αἰὶν ἡ βοήθεια.* Basil.

Cesth. mil. 8. *Placgi quoniam non oportet, ut quoniam dicitur: Greg. Naz. orat. 6. p. Crudelem medicum intemperans eger facit.* P. Syr. 9. Esai. 27. 4. Ier. 7. 19. *Cum ejus naturae sit mens Dei atque majestas ut nulla iracundiae passione moveatur; tanta tamen in nobis peccatorum exacerbatio est, ut per nos cogatur irasci. Vix, ut ita dixerim, facimus pie-ati suae, ac manus quodammodo asserimus misericordiae suae. Cum ejus benignitatis sit, ut velut nobis jugiter parcere, cogitur malis nostris scelera quae admittimus vindicare.* Salvian. de provid. lib. 4. cap. 5. ^r Jerem. 30. 14. ^r Lam. 3. 40. ^r Job 10. 2. *Non sententiam causatur, sed causam scrutatur, erudiri flagellis petens non erui.* Bern. in Cant. 33. *Percussionis verbera acceperat, & causas verberum nesciebat.* Greg. mor. l. 23. c. 17. *Quamvis peccatorem se sentiat, fateatur non cognoscit tamen pro qua specialiter culpa percutitur.* Ibid. l. 9. c. 34. *Vise sis eundem ibid. c. 30. & Isidor. de sum. bon. l. 3. c. 2. u 2 Sam. 21. 1.*

so harshly with vs, that hee carieth himsele so austerely towards vs? * *Wherefore is the living Man afflicted? Man suffereth for his sinne.* ⁿ *We haue sinned and rebelled against him: and hee hath not spared vs.* o *God is good of himsele; hee hath his harshnesse from vs; it is our corruption that requireth it.* p *A disordered patient maketh a cruel Physitian.* By our disordered courses, q *wee enforce him to anger, in whom anger is not; and euen wrest and wring that from him, that in some sort is not in him.* r *Therefore, saith hee, haue I smitten thee with the wounds of an enemy, for the multitude of thine iniquities, and because thy transgressions are rievous.* What these sinnes of theirs therefore were, doe they desire and purpose to make s *Search*, that so comming to vnderstand the true cause of their calamitie, they may set vpon some course for meanes of recouery. And in like manner ought we to doe vpon the like occasions, say as Iob doth; t *Shew me, O Lord, or make knowne to me, wherefore thou contendest with me: doe as DAVID did, when in Israel they had had a long time of dearch; u He went to aske*

of God for what cause it might be: make a search into, take surueigh of our hearts and our liues; labour, as Salomon speaketh, ^a to finde out the plague, the cause of it at least, in our hearts, and in our courses. ^x 1 King. 8. 38.

And for our better furtherance herein we may Considerat. 6.
consider,

1. What sinnes especially God hath in his Word threatned such Iudgements against, as are present on vs, or any part of his Church. For if such sinnes bee now found rise or reigning among vs, there is iust cause to suspect that ^a God by such Iudgements doth make good his Word; ^b sealeth up the Truth of it; and thereby sheweth, that ^c His menaces are not vaine, or vneffectuall; that ^d his Prophets words, as the prophane people sometime spake, are not ^e windie. Consider. 1.

2. What sinnes God hath formerly inflicted the like plagues for on others: which if these times be found to imitate those in, it may well bee deemed, that ^f God in Iustice, as hee findeth vs like them in practise, so he maketh vs like them in punishment; as he findeth the like sinnes among vs, so he powreth the like plagues vpon vs; as hee findeth vs sicke of the same sores, so hee plieth vs with the same plaisters. Consider. 2.

3. How we haue abused those things, or our selues in those things, wherein or whereby God doth punish vs. For there is oft an Analogie and ^g *de causa etiam Zouera appellantur. Ibid. c. 60. Sed & τόνον ἀδύμιτον & ἰόνιον. Plato in Theet. f. 1c. 7. 14. Quid miramur, si paria perpetimur, qui paria perpetramus?* Bern. de consid. l. 2.

ε Wisd. 11. 13. In
quibus peccamus, in
eisdem p'cedimur.
Τὸν Ἀντίρρον Ὁ
ἐμὲ εἰς τὴν ἐμὴν
ἀκολασίαν ἐκ
ἐκείνης ἀποθανόντα
ἐποίησε διὰ τὴν
λαίμην πλεονέκτημα,
ὅτι δὲ Πανδάρου
διὰ τῆς γλώττης.
Καὶ ὁ ἐπὶ πολλῶν
ταυμάτων ὅτι ἐ-
ποίησεν, ὅτι τὸν
διὰ τῆς γλώττης δὲ
πλεονέκτημα ἀποθα-
νείν, τὸν δὲ διὰ
τῆς ἀσπίδος, τὸν
δὲ διὰ τῆς σφύρας.
Dion Chrysost. orat.
55.

Exod. 4. 3.
* 1^a οἱς ἐμνηστέ-
τες ἐκ τῆς ἐμνηστέ-
σεως, ὅτι τὸν
ἐμνηστέσεω.

Greg. Naz. orat. 6.

h 1 King. 1. 6.

2 Sam. 18. 5.

i 2 Sam. 13. 14.

k 2 Sam. 13. 28,
29.

l 2 Sam. 15. 10, 12.

m 1 King. 1. 5, 9, 11.

n Hos. 2. 8, 9.

o Levit. 26. 35.

p Amos 8. 5, 11.

q Deut. 28. 47, 48.

a proportion betweene mens praetises and Gods pu-
nishments, betweene their transgressions and his
Iudgements. Looke ^b wherein men offend, therein
vsually are they punished. And blessings abused are
turned oft into curses, as " the staffe sometime into
a Serpent, * that men may be crossed and plagued
in those things, which they were not thankfull
for, or vsed not well, when they were blessed in
them. ^h D A V I D was too indulgent a Father
to his children, and he smarted shrewdly for it in
ⁱ Ammons rape of Tamar, ^k Absoloms murther of
Amimon, and both ^l Absoloms, and afterwards
^m Adoniaes rebellion. ⁿ When Gods people a-
bused those temporall blessings of gold and sil-
uer, corne and wine, wooll and flax, that hee had
bestowed on them, God threatneth to returne,
and take them againe away from them. And in like
manner he threatneth them, when they obserued
not his Sabbaths, that ^o their Land, during their
captiuitie, should rest and lye waste untilld and vn-
toiled, because it rested not on their Sabbaths, when
they dwelt in it: As also that because they set light
by the word of God when they had it, hee would
^p send a famine of hearing it, when they should
be constrained to seeke farre and neere for, and yet
not finde that, which they then refused when they
might haue had it, or made no reckoning of,
when in great plentie they had it: And ^q because
they did not serue the Lord their God with a good
will, and with a cheerefull heart in the abundance of
all things, they should therefore serue their enemies,
which hee should send vpon them, in hunger, and
thirst,

thirst, and nakednesse, and want of all things: And as they had serued strange gods in their owne Land, so they should serue strangers in a Land that was not their owne.

4. How we may haue beene faultie towards others, in those things that wee now suffer our selues. For there is a iust retaliation oft in such cases with God. And there is nothing more equall than such requitals. DAVID abuseth the wife of Uriah; and his owne sonne abuseth his in the same sort. He slayeth Uriah himselfe with the sword; and for the slaughter of Uriah the sword haunteth his house. Adoni-bezek's cruelty on those that hee had conquered, was requited with the like, executed through Gods iust iudgement on him by those into whose hands he fell: and euen he himselfe acknowledgeth the equitie of it. And God threatneth such as oppresse poore widomes and orphans, That their wines (halbe widomes, and their children orphans.

5. What neglects or euill acts being faultie in them, we haue beene admonished of, or checked for, either publikely in the Ministry of the Word, or priuately by good offices of friends or others,

ritio fit preda. Aug. in Psal. 38. - neque enim lex iustior ulla, Quam necis artifices arte perire sua. Ouid. art. 1. Αἰὲρ καὶ οὐρανὸς καὶ ἕρως, ὅστις καὶ ἰστὶν ἄνθρωπος. Pythagor. an Rhadamanth, Aristot. Ethic. l. 5. c. 5. 2 Sam. 12. 10, 11. 2 Sam. 16. 12. 1 Sam. 12. 9, 10. 2 Iudg. 1. 6, 7. b Exod. 22. 22, 24. Tolerabilius est si quis patiatnr quod fecerit. Adiramur si nos barbari capiunt, cum fratres nostros nos faciamus captiuos? Dui id oppressione plurimorum elaborauimus, ut captiuando alios etiam ipsi incipimus esse captiui. Sentimus enim que fecimus; ac labores manuum nostrarum manducamus; & iusto iudice Deo saluimus qua debemus. Miserti exulum non sumus; ecce ipsi sumus exules. Peregrinos fraude cepimus; ecce ipsi peregrinantur. Preiudicijs alios circumuenimus; ipsi preiudicia nunc timemus. Saluam de prouid. lib. 5.

bestalgon

Jer. 5. 19.

Consider. 4.

Esai. 33. 1. Jer. 30. 16. Quod quisque fecit, patitur: autorem scilicet Reptit; suoque premittitur exemplo nocens. Sen. Herc. fur. 3. 2. Quae scelere paria est, scelere linquetur domus. Idem Med. 1. - ferex Thefens qualem Mimoidi luctu Obtulerat mente immemori, tale ipse recepit. Claud. nupt. Pel. & Tbet.

Consider. 5.

Deut. 19. 19, 21.

Lam. 2. 13.

Psal. 137. 7. Pindar. Nem. 4. Oυ δεινὰ πῶς δεινὰ τοῖς εἰρησώδεις. Non est iniuria pati, quod prior feceris. Sen. de ira, l. 2. c. 30. Qui predo vult esse, me-

yea

c A verbis ad ver-
bera progreditur.
Esaï. 50. 1, 2. Ier. 26.
3, 4, 5.

d. Ut fidem verbis
 verbera faciant, dñi
 corporis plage testes
 sunt veritatis &
 culpe. Greg. in E-
 uano. 37.

• *Esai. 28. 19. Vexatio intellectum da-
auditui; quia tunc
peccator intelligit
quod audituit, cum
se jam pro contem-
ptu vexari doluerit.*
Greg. mor. l. 15. c. 22.

f 2 Sam. 14. 30, 31.

8. Job 33.14-22.

Consider.6.

* ὁ παρ' ἡμῶν
 οἱ νόμοι κα-
 ταγνώσαντες ἡ-
 μαρτωμάτων μὲν
 τὰς μέστας αἱ οἱ
 διδασκαλοὶ αὐτοῖς
 ἡ παιδαγωγῶσι
 περὶ τὰς, περὶ
 χειρῶν τοῦ ἡρώ-
 νοι διδασκα-
 τοῦ τὰ
 διδασκαλῶν. καὶ ὁ
 αὐτὸς λέγει ὅτι
 μὲν ἡμῶν παρ' ἡμῶν ἐκ
 ἡμέτερον, καὶ τὰς

καὶ ἵνα μαστήσῃς τὰς ψυχὰς αὐτῶν καὶ τὸν διανοηθέντων καὶ παρελθόντων ἀκούῃ, καὶ δι-
 ορθώσῃς τὴν μνήμην. ἔστω καὶ ἐπὶ τῶν ὀφθαλμῶν σου τῆς δεξιᾶς διδασκαλίας καὶ κατασκευῆς
 καὶ σοφίας τὰς ἐπιτολὰς διακεκμημένων συμβαίνει. ἐπιτιμᾷ γὰρ ἐκ παλαιῆς αὐτοῖς ὡς ὅτι
 θεὸς ἡ παιδεία, τίς δὲ μάστις τὰ αἰετὶ ληγόμενα καὶ αἰετὶ ὀφθαλμοῦρα ἵνα τῷ θεῷ ὁρ-
 τασαμένων, ὡς ὡρεῖται ἐμπροσθέντα αὐτοῖς τὰς ἀκούας παρελθόν. Basil. Caes. homil. 12.
 1. *Aures patris aperit, quas voluptas clauferat. Domine, quid vīs faciam?* Act. 9.6.

yea or inwardly by the voice of our owne heart,
or the motions and suggestions of Gods Spirit,
and yet we haue not regarded to amend and re-
forme. For it is *an vsuall thing with God, when*
his Word taketh not place, nor preuaileth with vs,
to second it with the Rod, as thereby *to seale*
vp and confirme the truth of it ; so to make vs
the more attentiuē vnto it. He doth as *Absolom*
did with Ioab, *when he would not come at him,*
hauiug sent once or twice for him, he caused his
seruants to set his corne on fire, and then com-
meth *Ioab* to him without further sending for, to
know what he would with him, and why he had
so serued him. And so, saith *Elihu*, doth God ;
he calleth vpon men many times to breake off
their bad courses, either by outward admoniti-
ons, or by inward suggestions ; * which when
men regard not, he layeth some affliction vpon
them, that continueth with them, and sticketh
by them, till it haue *opened their eares that*
were stopt before, and pulled downe their pride,
or taken downe their stomack, and made them to
say with *Saul* stricken downe to the ground,
Lord, what is it that thou wouldest haue mee
to doe ?

6. How we haue abused, as wel Gods *Iudgments*, as his *Mercies*; how wee haue either refused or

neglected

neglected to hearken as well to the sound of Gods Rod as to the voice of his Word; what afflictions have formerly been inflicted on vs, whereof little or no use at all hath been made by vs. For that is also usually Gods manner, when men profit not by such crosses as hee hath formerly exercised them with, ² to proceed from shorter to some of longer continuance, from milder to sharper courses. He dealeth with the sonnes of men, as the Physitian doth with his patient; ¹ who when he findeth that the potion which hee hath given his patient will not worke with him, hee secondeth it with some stronger purge; when he perceiveth the disease to be so settled, that sudden courses will not serue, hee prescribeth him a course of some longer continuance. So our Saviour fore-warned the poore man, whom hee had healed, That ^m if hee sinned againe, some worse matter would befall him: his not profiting by the former, would procure vnto him some further, some farre heavier crosse. And ⁿ God threatneth his People, that if lighter matters would not amend them, he would lay harsher and heavier things on them, till they were euen in a manner wasted and consumed withall.

Secondly, what we finde our selues thus faultie in, we should endeavour to reforme. As wee must labour to finde out the cause of the euill, and what hath turned Gods face from vs; so should wee withall labour to remoue the same, ^o that the Cause being taken away, the effect also may cease; and that Gods face that is now turned

blow

L

ned

² Jer. 13, 8.

Esai. 9. 27-28.

Hos. 7. 12, 13;

14.

Amos 4. 6-12.

¹ Si malum morbi fortius creuerit, maiora remedia queruntur, & profalute hominis sollicita fortius se medicina opponit: affert tibi, potius ingeruntur amari; Et si conuulserit malum, & ignis adhibetur & ferrum. Firmo, de error. Gentil.

^m Iohn 5. 14.

ⁿ Leuit. 26. 18, 27, 28, &c.

O' pul' ou' g' r' o' c' i' x' o' i' u' e' i' t' & u' d' i' o' n' a' y' ; & u' e' l' o' u' e' r' a' d' i' u' t' . Greg. Naz. orat. 6. O' p' d' i' a' m' & i' x' a' n' t' i' o' u' p' u' x' i' d' i' o' ; & u' e' l' u' i' d' i' u' l' a' i' t' i' s' o' s' p' a' r' i' t' a' t' i' o' n' i' s' d' i' u' i' x' i' t' & n' i' s' u' e' l' i' z' o' n' i' t' & u' e' l' i' t' r' a' u' n' a' i' o' s' b' i' a' d' i' n' . Ibid.

Meanes 2.

^o u' a' n' t' i' o' i' s' n' i' s' u' o' g' n' i' p' a' n' i' t' i' a' m' a' d' i' u' l' a' t' i' o' n' e' i' r' a' t' i' o' n' i' s' a' d' i' u' l' a' t' i' o' n' e' q' u' a' m' e' u' e' n' i' t' i' u' l' i' t' a' t' i' o' n' i' s' . Greg. Naz. orat. 22. U' b' i' s' u' b' l' a' t' a' c' a' u' s' a' t' a' l' l' a' t' u' r' e' f' f' e' c' t' u' s' .

¶ Dolose querit, qui
timet invenire quod
querit. Sunt enim
qui iniquitatē suam
quasi conantur que-
rere & timent in-
venire. Qui quia
dolose agebant ut
invenirent, ubi in-
venerint, non ode-
runt. Si enim non
dolose sed sincere
agerent, quod in-
venerunt odissent.
Aug. in Psal. 35.

¶ Lam. 3. 40.

¶ Psal. 119. 59.

¶ Lam. 3. 41.

Explorandum,

Deplorandum,

Implorandum.

Alsted. System.

Theol.

¶ Esai. 59. 2. Pec-
cata sola separant
inter homines & Deū.
Aug. de pecc. mer. l.
1. c. 20. Tollatur er-
go de medio quod
interest, & pax est.
Bern. in Cant. 4.

¶ Orans & non o-
perans, iram non
placat, sed provocat.
Greg. mor. l. 18. c. 3.

¶ Sicut nullum pro-
ficit medicamentū,
si adhuc ferrum in
eo sit; ita nihil pro-
ficit oratio illius, cu-
jus adhuc dolus in
mente, vel odium
manet in pectore.
Isidor. de sum. bon.
l. 3. c. 7.

ned from vs may bee turned againe towards vs.
For this should bee the end of our search, to dis-
couer what is amisse; and this the end of our
discouerie, to amend and remoue the euill disco-
uered, either in our hearts or in our liues. ¶ O-
therwise *our search is but vaine and frinolous*, and
our inquirie unsincere. Yea, better were it for vs
neuer to haue beene so forward to search, if wee
bee not as forward to redresse, what vpon search
wee haue found to bee otherwise than well with
vs. It must needs aggrauate wrath, when we are
shewed, or see what is amisse, and are not care-
full to amend.

¶ *Let vs search and try our wayes, say they, and
returne vnto the Lord: (as DAVID of him-
selfe, I considered my wayes, and turned my feet
vnto thy paths, where vpon such consideration, I
found that I had swarued from them:)* And
then *Let vs lift vp our hearts with our hands vnto
the Lord our God in heauen*. As if it were to no end
for them to seeke vnto God by prayer, till they
had pulled downe *the partition wall that seuered
betweene them and him*; and hindred their suits
from getting accessse to him, or obtaining successe
with him: vntill they had, as searched out, so
reformed and remoued such euils, as vpon their
search had presented themselues to their sight,
and as came to view vpon this their surueigh.
And indeed till this course bee taken, *it is to
small purpose to pray*. It is *as if the person pric-
ked or wounded should cry and call vpon the
Surgion to haue some ease of his paine, but
would*

would not endure to haue the splinter or the arrow-head pulled out that sticketh fast in his flesh, and causeth his griefe: or as if people should pray to God to stay the rage and furie of the burning, when an house or towne is on fire, and themselves the meane while powre on oyle, or throw on fuell to the fire. This God himselfe noteth, as the maine cause of the continuance of his heauie hand vpon his people, ¹ *Thou criedst*, saith he, *vnto me*; O my Father, and the Guide of my youth, ² *Wilt thou retaine thy wrath alwayes? wilt thou be angrie for ever? This thou sayedst; but thou diddest euill more and more still.* And, ³ *They houle to mee on their beds for their corne and their wine; but they rebell against me still.* And againe, ⁴ *Therefore is not the wrath of God yet turned away, but his hand is stretched out still; because the people turne not to him that smiteth them; nor are turned away from their finnes.* And surely so long indeed there is no hope of preuailing with God; ⁵ *If I see iniquitie in mine heart, saith DAVID, (and he looketh to leaue it;)* or, *If with my heart I looke after it, (as we are wont to looke after such things as we love and delight in, and are not willing to forgoe;)* the Lord will neuer heare any prayer of mine that I make to him. As ⁶ *the cause therefore of the disease must be remoued, (and it can bee dealt with til it be discouered) ere there can be any sound cure of the disease, or such as shall constantly con-*

dinem discutit, si curet quod per aliquam causam factum est, & ipsam causam per quam factum est non curet, ad tempus videtur mederi, sed causa manente morbus repetitur. Aug. in loan. 25. Purgat humorem, detrahbat causam, & non erunt ulcera. Ibid.

¹ *Jerem. 3.4,5.*
² *Non sic abibunt odia? iracundia? Violentus iras animus? & seruus dolor Aeterna bella pace sublata geret? Sen. Herc. fur. 1.1.*
³ *Hosb. 7.14.*
⁴ *Esai. 9.12,13.*
⁵ *Psal. 66.18.*
⁶ *Iob 20.12,13.*
⁷ *Afflictor in corde iniquitas, cum mentis oculus placet. Quis enim diligimus, libenter aspicere solemus. Ruffin. in Psal. 65. Quid est videre, nisi indifferenter intueri? sed videre per iudicium, sed videre per appetitum. Greg. mor. 2. 22. c. 3. Conspicere ut acceptetur, quod despici dignum est ut calcetur. Aug. in Psal. 65.*
⁸ *Quia offensum sentimus, nec placamus Deum; nec reputamus causas morbi, ut morbus pariter auferatur. Hieron. epist. Nepot. Medicus quando agritudinem discutit, si curet quod per aliquam causam factum est, & ipsam causam per quam factum est non curet, ad tempus videtur mederi, sed causa manente morbus repetitur. Aug. in loan. 25. Purgat humorem, detrahbat causam, & non erunt ulcera. Ibid.*

¶ *P*enas peccatorum suorum plurimi perferunt; & intelligere causas penarum nemo dignatur. Causa est, quia & si jam aliqua patiamur, nondum tamen patimur, qualem meremur. Agnoscere nos Deus peccata nostra meruit quam sustinere, & ostendere potius quid mereamur, quam infligere quod meremur. Ille invitatur ad veniam: nos cumulamur offensam. Vnde Deo facimus iniquitatibus nostris: iram in nos drivinitate armamus: Nolentem iudicisci cogimus; parcere valentem non permitimus. Sicut de providis.

Means 3.

1. Οὐκ ἔστι τοῖς
 ὁμοῖς ἀπὸ ὁμοῖ-
 ας, ὡς αὐτῇ Α τῇ
 Δωδ. 7. 1. ὁμοῖ-
 ας ἀπὸ τοῦ Διόγ. 1.
 ἀπὸ Λατ. lib. 6.
 Quod & Democrit.
 ἀπὸ Stob. cap. 18.
 Τὸν αὐτὸν αὐτὸν
 ὁμοῖ ὁμοῖ αὐτῇ
 1. 1. ἀπὸ τοῦ Διόγ. 1.
 ἀπὸ Λατ. lib. 6.

ἡ δὲ ἀποστολική, ἀπὸ τοῦ ὅτι τῆς ἐμμελίας τῆς ἐκδομολογίας ἀγέρων. ὁ Prov. 21.1.
 ἰ Jerem. 10.13. ὁ Psal. 90.11. 107.3. ὁ 2. 30. ὁ Psal. 25.4,5. ὁ 86.11. ὁ 94.12.
 ὁ Psal. 90.7,8,9,12.

tinue: So our sinnes must be removed that turne Gods face and fauour from vs, and withdraw his regard of vs, ere wee can hope to haue his carriage towards vs altered for the better, or any end of our present euils. ¶ Wee enforce him to continue his hard dealing with vs while wee doe otherwise, we reſtraine him from doing that, that of himſelfe otherwise hee would doe, and is of himſelfe in his owne nature moſt ready and willing vnto, did not wee our ſelues withhold him from it. So that while we continue ſtill in our ſins and exceſſes, our owne praſtiſe croſſeth and hindreth the effect and fruit of our prayers; and we are like thoſe Heathen, of whom the *Cynicke* obſerued, that ¶ they prayed indeed to their Gods for health; but at the very ſame time when they ſo did, they vſed ſuch exceſſe as could not but greatly impaire health, and ſo wilfully deprived themſelues of that that they prayed for.

Thirdly, that we may thus doe; because ¹ *our heart is not in our owne hands,* ¹ *nor is it in mans power to direct his owne paths,* ² *nor are afflictions able of themselves to effect grace in vs, or to worke good on vs without the aid of Gods Spirit working together with them;* wee should be earnest with God by prayer, that he will be pleased, ¹ *as he doth correct vs,* so withall to *instruct* vs; ² *as hee sendeth crosses,* so that hee would vouchsafe grace, whereby we may make a good

use of them, and ^a *learne to profit by them*; as
^o to shew and make knowne to vs what hee ai-
 maeth at in them, so to enable vs in some measure
 to doe that which he requireth of vs; ^p *so turne*
vs vnto him, that he may returne vnto vs.

^a Esai. 48. 17.

^o Iob 10. 2.

Ier. 31. 19.

^p Ier. 31. 18.

And lastly, when wee haue thus done, then
 may we with the more comfort and confidence
^r *deale with the Lord for the remouall of the*
euill it selfe, bee it outward or inward. ^r Then
 may we seeke to him with good assurance of suc-
 cesse, because we *seeke him as we should*; ^r we may
 then praying hope indeed to bee heard, those
^u *clouds of our iniquities being dispersed & dispel-*
led, that before hindred the passage of our prayers.

Meanes 4.

^r Psal. 25. 4, 5, 7,

11, 16, 18, 20,

21. & 39. 8, 10.

& 41. 4, 10.

^r Ier. 29. 12, 13, 14.

^r Esai. 58. 9.

^u Lam. 3. 44.

In a word, thus we ^x *repenting of*, and ^r *turning*
from our sinnes, that haue turned God away from
 vs, and ^x *returning to him* that hath hid his face
 from vs, hee will ^a *turne againe in mercie and*
goodnesse vnto vs, and ^b *make the light of his*
countenance againe to shine forth vpon vs; we ^c *re-*
membring our selues, ^d *he will cease longer to for-*
get vs; Yea, hee will beginne ^e *in mercie againe*
to remember vs, who ^f *in wrath* seemed to haue
forgotten vs; and shew that hee so doth to our
 comfort, and the confusion of our foes, by ^g *rai-*
sing of vs, and ^h *lifting up our heads againe*, and
ⁱ *not suffering them to triumph ouer vs*, as former-
 ly they haue done.

^x Ier. 18. 3.

^r Lam. 3. 10.

^a Ier. 31. 22.

^a Psal. 86. 16.

^b Psal. 80. 19.

^c Psal. 22. 27.

^d Psal. 9. 18.

^e Psal. 25. 7.

^f Esai. 54. 8.

^g Lam. 3. 20.

^h Psal. 41. 10.

ⁱ Psal. 3. 3.

ⁱ Psal. 41. 11.

to them and make known to vs what hee is
meth in them, so as to be able vs in some measure
to know that which hee is; I desire
as much as I can, that I may be able to know him.

And lastly when we have thus done, then
may we with the more comfort and confidence
be able with the Lord for the removal of the
clouds that be between us and him. Then
may we seek to him with good assurance of suc-
cess, because we seek him as he should; we may
then praying hope indeed to be heard, those
clouds of our iniquities being dispersed & dispel-
led, that before him the passage of our prayer
in a word, thus we "repeating of, and repeating
from our hearts, that have turned God away from
us, and returning to him that hath hid his face
from us, hee will "turn againe in mercie and
goodness to us, and "bring us out of the light of his
countenance againe to shine forth upon us; we
repeating our selves, "he will cease longer to for-
get us; Yea, hee will beginne "in mercie againe
to remember us, who "in wrath seemed to have
forgotten us; and shew that hee doth to our
comfort, and the consolation of our souls, by
his of us, and "lifting up our heads againe, and
not suffering them to triumph over us, as former-
ly they have done.

N O A H

His
OBEDIENCE,
WITH
THE GROVND OF IT:

Or
His Faith, Feare, and Care.

A MEDITATION
On

HEBREWES II. 7.

Deliuered in a Sermon at Lincolnes-Inne:

By
THOMAS GATAKER, Batcheler of Diuinitie;
sometime Preacher there:
And now Pastor of ROTHERNITH.

LONDON,
Printed by I O H N H A V I L A N D.
1 6 2 3.

N O A H

His

OBEDIENCE,

WITH

THE GROUNDS OF IT:

Or

His Faith, Love, and Care,

A MEDITATION

On

HEBREWS II. 7.

Delivered in a Sermon at Lincoln's Inn:

By

THOMAS CATHER, Bachelor of Divinity;
Formerly Preacher there:

And now Pastor of Rotherhithe.

LONDON,

Printed by JOHN HAVLAND.

1 6 2 3.



TO
THE RIGHT
WORSHIPFULL

Sir I O H N H O B A R T Knight,
Eldest Sonne and Heire to the Right Ho-
nourable Sir HENRY HOBART,
Lord Chiefe Iustice of the
Common Pleas.

RIGHT WORSHIPFULL:

HAVING vpon some
enducements (how
weightie I leaue to the
censure of others; but
such as to me then see-
med not altogether
vn sufficient) cōceiued a purpose of pub-
lishing the former *Discourse*, I thought
it not amisse to annex this ensuing vnto
it, as meetly well suting with the *Argu-
ment* therein handled, and not vnfit ther-
fore to second it. And remembring
withall, that among other of those,
whom I owe dutie and respect vnto, I
m had

THE EPISTLE

had not hitherto remembred your selfe in this kinde, I checked my selfe for it, and resolued with my selfe not to rest longer guiltie of such neglect. I know I shall not need in many words to intreat your Worships kinde acceptance of it, either for mine owne sake, or for it selfe. The one I am bold to presume of vpon experience of your wonted courteous vsage and professed respect of mee farre aboue my desert. The other the subiect *Matter* of it maketh mee confident of: Which what it is, either the bare *Title*, or *Text* it selfe will soone acquaint you withall: And both ioyntly together will (I hope) helpe sufficiently either to couer or to counteruaile, the rawnesse and rudenesse, or what euer other defects in my weake and vnworthy *Manner* of handling so singular a *Subiect*, may seeme any way to blemish the *Worke*. I was neuer furnished with any store of *Rhetoricall lights*: And am willing therefore the rather to embelish my *writings* with such *borrowed helpes* as my poore reading affordeth either out of *holy* or *humane Writers*:

DEDICATORIE

ters : whose Speeches and Observations also, either as ^a *Ægyptian Spoiles*, or as ^b *Canaanitish Captives*, either ^c having past the fire, and beene purged of their *Heathenish drosse*, or being trimmed and pared from their *Paganish superfluities*, may well and warrantably vpon good ground euen from ^d *the practise of Gods Spirit*, be not onely admitted into the *Common-wealth of Israel*, but applied also ^e to the *use of the Sanctuarie and of Gods service* therein. He that furnished ^f *Cyrus* with treasure for the building of his Temple, did no doubt furnish them also with much *light of knowledge and literature*, euen for the benefit of his Church and Children. In this Discourse especially I haue studied to be plaine, and to apply the things therein

^a Exod. 12. 35. Philosophi siqua vera & fidei nostre accommoda dixerant, non solum formidanda non sum, sed ab eis etiam tanquam iniustis possessoribus in usum nostrum vendicanda. Sicut enim Ægyptij non solum idola habebant quae populus Israeliticus detestaretur, sed & vasa, ornamenta & vestimenta, quae populus ille Ægypto exiens non auctoritate propria sed Dei praecepto tanquam ad usum meliorem sibi clanculum vendicauit, ipsis Ægyptijs nescienter commodantibus ea quibus non bene utebantur. Sic doctrina Gentilium non simulata solum & superstitiosa signimenta habent, quae su-

gere & detestari debemus, sed & liberales disciplinas veritatis usui aptiores, & quaedam morum praecepta utilissima continent, quae tanquam aurum & argentum, quod non ipsi instituerunt, sed de quibusdam veritatis diuina metallis quae ubique infusa est, eruerunt, & quo peruerse abutuntur, ad usum justum predicandi Deum auferre ab eis Christianus debet. Aug. de doctr. Christ. l. 2. c. 40. ^b Deut. 21. 10-13. Typus sapientiae secularis. Quando Philosophos legimus, & veniunt in manus nostras libri sapientiae secularis, siquid in eis utile reperimus, ad nostrum dogma conuertimus. Si quid superfluum de idolis, amore, cura secularium, radimus, caluitium inducimus, in unguem morem ferro acutissimo desecamus. Hieron. ad Damas. Vide & Sidon. ad Faustum, ep. 9. lib. 9. ^c Num. 31. 22, 23. ^d Sic Paulus Ara epigraphen usurpauit & Arati testimonium Act. 17. 23, 28. Sed & Menandri I Cor. 15. 33. Et Callimachi, an Epimenidis Tit. 1. 12. Extat & Epos Hexametron Jacob. 1. 17. Et Iambicum geminum 2 Pet. 2. 22. quod & poeticum spirat. ^e Exod. 35. 5. ^f Esai. 45. 3, 4. Ezra 1. 2.

THE EPISTLE

z Matth. 24. 37,

38, 39.

Luk. 17. 36, 37.

h Quomodo Sen. de
benef. l. 3. c. 1. De in-
gratis etiam ingrati
queruntur; cum
interim hoc omnib⁹
habeat, quod omnib⁹
displicet.

i Ημεῖς γὰρ τοι
παρομύμεθα, μηδὲ τὰ
ἐαυτῶν καταδύν-
τες, ἀλλὰ τοῦτο
ἵκνουσιν ὁμοθυμα-
νοντες, ὡς περὶ αὐ-
τοῦ περὶ αὐτῶν πρὸς
ἀλλήλους οὕτως ὡς
μοχθηρῶν, αὐτοὺς
ἐκπαίδων, ἢ τὸ
ἰατρὸν καὶ μαθητὴν καὶ
διδασκάλον καὶ τομαῖς
καὶ τὸ καὶ οὖτοι κα-
ταχρημασάντων, αὐτοὺς
πονηρῶς διακείμε-
νους, καὶ τῶν αὐτῶν
ἐστέρας δεινὰς φαρμάκων. Greg.
Naz. ad ciues peri-
clit.

k Οἱ καὶ ἐν
μεγέλει κακόν τι
αἰχμαδόν τε τέτυκ-
ται. Adibus in
proprijs que praua
aut recta gerantur.
Homer. Odyss. 3. Et
ex Homero Socrates
teste Gellio noct. At-
tic. l. 14. c. 7. Diogen.
teste Laert. & Plut.
de Valet. tuend. Do-
mum redeamus. Cic.
de clar. orat.

deliuered to the present times, z which
our Saniour himselfe seemeth to parallel
with those that No A liued in. The bad-
nesse and loosenesse of them, all general-
ly complaine of, h euen those that helpe
to make them so bad as they are. And it
were greatly to be wished, that men were
on all hands as forward to put their hel-
ping hand to the furthering and effe-
cting of a generall reformation, as i they
are prone to complaine of the badnesse
of them, and to murmur rather against
others (those especially aboue) by whose
meanes they decme that they become so
bad, when themselues are the whilst, it
may be, therein as faultie as any, than to
mourne for, and repent of their owne
excesses. *The whole Citie, wee say, would
soone be faire, if euery one would but sweepe be-
fore his owne doore.* And the whole estate
would be soone reformed, if each one
would but doe his part, k *looke home* to
himselke, and set seriously vpon the a-
mendment of that one, whom it con-
cerneth him most to looke after. This
it nearely concerneth vs all to doe, that
if

DEDICATORIE.

if the *Citie* remaine *foule* still, while others doe not the like, yet *the filth* that is the cause of it, be not found before *our doores*: But those more specially, whose good example may helpe to draw many others on, as being more eminent than ordinary, either for place or parentage. In this ranke it hath pleased God to range your Worship; whose religious cariage therefore shall not onely benefit your selfe, but may pricke on and encourage others, both at home and abroad: And for the furtherance of you therein, hath he vouchsafed to furnish you with fundrie singular helps about many others. To omit all other, *your Honourable Fathers* * *Example* may goe for all, whose *Life* and *Actions* generally approued and admired, may be a *liuely Precedent* for your direction and imitation herein, especially living constantly and continually (¹ a matter of no small consequence) with him, and so hauing it daily in your eye. Goe on therefore, Worthy Sir, I beseech you, hauing *so rare a Paterne* before you, to imitate him that goeth in
and

* Οἰκοῦντες ἐν τῇ ἀρετῇ τὸ ᾧ ἐκείνη μα, τοῦ ἐβλάπων ἐν τοῖς ἀ-
είστοις ἢν . Ὁ ἄσπερ
τοῦ πάλαι καὶ τοῦ
μᾶλλον ὁρθῶς,
ὅμοι τῇ ἡσυχίᾳ ἢ
μνηστῆσιν ἐκαστοῦ
ἐκαστοῦ καὶ ἑαυτοῦ,
ἢ τῷ καὶ αὐτοῦ τῷ
πατρὶ ἐκείνων
ἐγγυῖται ἐν πωλι-
κῇ τῷ ὁρυζήμα-
τι, καὶ τῷ ἀέρον
τῆς ἀρετῆς κινή-
ματων ἐκαστοῦ
ἐκαστοῦ λειπόμενος.
Greg. Naz. de Basil.
! Plus tibi & viva
vox, & convictus,
quam oratio prode-
rit, Invenit praesentē
venias oportet. Pri-
mum quia homines
amplius oculis quam
auribus credimus.
Deinde quia longū
est iter per precep-
ta; breve & efficax
per exempla. Zeno-
nem Cleanthes non
expressisset, si eum
tantummodo audis-
set: Vitae ejus in-
terfuit, secreta per-
spexit, observavit
illum, utrum ex for-
mula sua viveret.
Plus Plato ex mori-
bus, quam ex verbis
Socratis traxit. Et
magnum viros non
schola Epicuri, sed
contubernium fecit.
Sen. epist. 60.

THE EPISTLE

and out before you, as you doe before o-
thers (*the Archer giueth not ouer shooting and*
leuellling at the marke, though he neuer come, it
may be, to hit the white; and it shall be
your Honour there to imitate, where it is
* no disgrace to come short:) in fashioning
your life and courtes to the Rules of Gods
Will and Word, and in helping to support
the practise and profession of pietie, which
through the iniquitie of times surroun-
ded with a maine floud of prophanenesse,
like enough to bring in, if it hold on,
some second Deluge, seemeth in a manner
to be cleane ouer set, and in danger to be
borne downe. I am not ignorant, what
priue nips, yea and open pointings at (as the
times are; and it is no new thing nei-
ther; it was euen so also ⁿ long since)
men of your ranke especially, must make
account to expose themselues vnto, if
they will shew themselues religious, and
fauourers of that which yet we all gene-
rally professe. But herein shall you shew

^m Demosthenē imi-
temur, quid n. aliud
nos agimus? aut
quid aliud optam?
at non assequimur.
Cic. de clar. orat.
Εἰ καὶ μὴ οἱ πατέ-
ρες ἡμῶν ἀπὸ τῶν
ἐκείνων, ἐν ταῖς
ἐκείναις πράξε-
σιν, οὐδὲν ἄλλο
ἢ τὸ αὐτὸ ποιεῖν
ἐβόλῃ. Greg. Naz. de
Basil.

* A quo vinci etiā
laus est, haud pro-
brum: uti Accius.

ⁿ Jam illud quale,
quam sanctū, quod si
quis ex nobilib⁹ ad
Deum conuerſi ce-
perit, statim honorē
nobilitatis amittit?
aut quantus in Chri-
stiano populo honor
Christi ē, ubi religio
ignobilem facit?
Statim enim ut quis
melior esse tentave-
rit, deterioris abje-
ctione calcatur: ac
per hoc mali esse co-
guntur, ne viles ha-
beantur. Itaque si bo-
niorum quispiam

religioni se applicuerit, illicō honoratus esse desistit; ubi mutauerit vestem, mutat protinus dig-
nitatem; si fuerit sublimis, fit despicabilis: si fuerit splendidissimus, fit vilissimus: si fuerit
optus honoris, fit totus iniuriæ. Perversa sunt enim, & in diversum cuncta mutata. Si bonus est
quispiam, quasi malus spernitur; si est malus, quasi bonus honoratur. Salvia. de provid. l. 4. c. 4.

your

DEDICATORIE,

your *Christian courage* with No A, whose *Example* this weake Worke representeth vnto you, if you shall for Gods sake contemne and set light by those things that make many, no doubt, forbear to countenance that which inwardly they cannot but like and allow of; and the greater reward shall you for the same receiue at his hands. Now the same our gracious God strengthen and confirme you in all goodnesse, encrease in you his graces, ° preserue you from *all euill ones*, protect you against *all euils*, as well corporall as spirituall, and bring both you and yours *by true holinesse and sincere sanctification* in his due time to full happinesse and eternall saluation. Amen.

ο Πυθαγορας ὁ πα-
τριάρχης καὶ ὁ ποιητὴς,
ὡς μὴ τὰ κακοῖο μὴ-
τε κακὸν οἶο. Theo-
phylact. epist. 26.
ἢ Τησὶν πάλαι ἀ-
νθρώποις κακὸν οἶ-
ος καὶ κακὰ ἔργα.
Idem epist. 7. & 10.
ἢ Rom. 6. 22.
2 Thess. 2. 13.
Apoc. 20. 6.

Your Worships in all Christian service,

THOMAS GATAKER.

DEDICATORIE

your (Christian) country with N.O.A. whole
Example this weak Works representeth
vnto you if you shall for Gods sake con-
tinue and let fight by those things that
make many, no doubt, forsake to con-
tinue that which inwardly they can-
not but like and allow of; and the grea-
ter reward shall you for this their recti-
tude have. Now the same our gracious
God strengthen and continue you in all
goodness, to create in you his grace,
to protect you from all evil and protect
you against all evil as well as against all
temptation and from both you and yours
to be one with him and his grace in
the due time to full happiness and eternal
life.

Your worship in all Christian service

THOMAS CATHER.

By Faith N O A being warned of God of things as yet not seene, moued with Feare, prepared an Arke for the sauing of his Household, &c.

THis parcell of *Scripture* containeth
a brieft *Summe* of a *Story* related
more at large by *Moses* in his
^a *first Booke* and *sixt Chapter*,
concerning the *Patriarke Noah*,
^b the tenth from *Adam*, and as
Basil of Seleucia well tearmeth him, ^c a *second*
Adam, the *Father of all mankind* since the *Flood*,
of all that are at this day in the world, or that shal
be to the worlds end.

The *effect* and *substance* whereof is this, An
M *act*

a Genes. 6.
b Genes. 5. 28, 29.
Tertius ab Enoch,
qui septimus ab A-
dam incipit. Iud.
14.
c Δδ' τρεῖς πρὸς Α-
δμ. Basil. Sel. hō. 6.
χ' δ' αὖ τρεῖς τῶν
κόσμου τῆ τῆρ. Gre.
Naz. epitaph. patr.

Summe.

- Distribut.* 1. *act* of N O A E S obedience, together with the
Parts 3. *grounds* and the *fruits* or *effects* of it.
Part 1. 1. His *act* of obedience, the building of the Arke.
Act of obe- 2. The *grounds* of his so doing :
dience. Without, Gods warning ;
Part 2. Within, his Faith, and his feare.
Grounds 3. 3. The *fruits* and *effects* thereof, good or bad ;
Part 3. Good, in regard of him and his ; the *sauiing*
Effects 3. of them temporally, of himselfe also eternally:
Bad, in regard of others ; the *condemning* of
the wicked world.

Or thus :

- Distribut.* 2.
Part 1. 1. Gods warning, N O A being warned of
Gods warning God, &c.
Part 2. 2. The fruit of it in N O A ; and that three-
Fruits 3. fold ; Faith, Feare, and Care.
Part 3. 3. The effect of this his faithfull, awfull, and
Effects 3. carefull cariage ; and that also three-fold ; there-
by, Hee saued his Household : Hee condemned the
World : He became inheritor of the righteousness
that is by Faith.

Part 1. For the first of them, Gods warning : N O A
being warned of God.

How this was done is not expressed. And it
is in vaine therefore for vs to enquire. For ^c to
what end should such things be with danger deter-
mined, as without danger of sinne wee may well be
ignorant of ? saith Augustine.
^c Quid enim opus
est, ut huiusmodi cū
discrimine definiat-
ur, quando sine cri-
mine nesciuntur ?
Aug. enchirid. c. 59.

^d Gen. 6. 12.

Onely thus much wee finde, that when the
whole world was ouer-growne with wicked-
nesse ; (^d All flesh had corrupted their waies :)
And the Church of God it selfe was growne to a
generall

generall Apostasie, by ^e the falling away of the *Sonnes of God*; not the ^f *Angels*, (as ^g *Tertullian* out of the forged *Enoch*, and ^h some others, though the ⁱ *Angels* also be in some places so rearmed) and much lesse *Devils* (as ^k some other haue absurdly conceited;) nor ^l the *Sonnes of Gods*, that is, *Princes* and *Potentates* (though in Scripture " sometime so called;) but ^m the posteritie of *Seth*, matching with the daughters ⁿ of *Men*, and so contracting affinitie with *Caines* cursed race, which proued the ruine of the whole world: ^o It repented God that hee had made man, that is, ^p hee purposed to destroy man, whom before hee had made; for such is *Gods* repentance, a ^q change not of his will, but of his worke; ^r repentance with Man is a change of the will; repentance with God is the willing of a change.

Now this his purpose and resolution did ^s God impart vnto *Noah*, to wit, that ^t at the end of one hundred and twentie yeeres, (that was the vtmost stint and limit set ^u for mans repentance and ^v Gods patience; not the list or sise of mans life for future times, as ^w some vainely haue imagi-

^x *Iob* 1.6. & 2.1. & 38.7. Contra quam Chrysost. hom. 22. in Gen. Ἀνδρωπι ἐκλήθη ὁ υἱοῦ τοῦ Θεοῦ, ἄγγελος ὃ ἐδουλοῦς; & Basil. Sel. hom. 6. Ἀλλ' ἐστὶν υἱοῦ τοῦ Θεοῦ κἀκλήθηται, ὅτι ἀγγέλων υἱοῦς. ἀνδρωπι ὃ μένος τῇ καὶ ἵπτοι σεμνύον. * Fr. Georg. probl. tom. 1. & Paul. Burg. addit. ad Lyr. † Chald. Par. & Mercer. " Psal. 82. 6. ^k Basil. Sel. Chrysost. Theodoret. & alij. ^l Hominum, i. secundum hominem viventium. Aug. de ciuit. l. 15. c. 8. ^m Gen. 6. 6. ⁿ Gen. 6. 7. ^o Mutatio rei, non Dei; effectus, non affectus; facti, non consilij. Aug. confess. l. 1. c. 4. & ciuit. l. 15. c. 25. & ad Simplic. l. 2. q. 2. ^p Aliud est mutare voluntatem; aliud velle mutationem. Aquin. Sum. p. 1. q. 19. a. 7. ^q Gen. 6. 13. ^r Gen. 6. 3. ^s Πενο-εἶς ἡ γένον, ἡ μεταστροφή, ἐπὶ μέτρα. νόσημα πολυχρόνιον πολυχρόνιο & ἐπεισέ-το μεταστροφή. Basil. Sel. hom. 5. Anni illi ad penitentiam dati, non vite mortalium constituti. Hieron. quest. in Gen. ^t 1 Petr. 3. 20. Patientia Dei 120 annos durauit, in quibus arca conſiebat. Ex Zohar Brought conceit. ^u Ioseph. antiq. l. 1. c. 4. Lactant. instit. l. 2. c. 14. Diodor. Tars. Rupert. & Tostat. in Gen. lac. de Vorag. de Sancti. 283. & alij.

^e Gen. 6. 2, 4.
^f ἄγγελοι. Sept.
Filij Deorum.
Aquila.
^g Tertull. de habit.
mul. & de cult. ſcem.
ex prophetia Eno-
chi: cuius fragmen-
tum extat in notis
Jof. Scalig. ad Euse-
bij Chronol. Quoniam
commentum refel-
lunt Chrys. in Gen.
hom. 22. Basil. Sel.
hom. 6. August. de
ciuit. l. 15. c. 22, 23.
& in Gen. quest. 3.
Theod. q. l. 1. q. 47.
^h Philo de gigant.
Ioseph. antiq. l. 1. c.
4. Iustin. in apolog.
uiraque. Iren. l. 4. c.
70. Athenag. legat.
Clem. Alex. Strom. l.
3. & 5. & pædag. l.
3. c. 2. Euseb. præpar.
l. 5. c. 4. & l. 7. c. 8.
Method. de resurr.
Sulpit. hist. sacr. l. 1.
Lactat. instit. l. 2. c.
15. Ambr. de Noe c.
5. & de Virgin. l. 1.

* Ut docent ex
Gen. II. 13, 15, 17,
19. Aug. de civit. l.
15. c. 24. Et Hieron.
quest. in Gen.
y Gen. 6. 14.

ned, contrary * to the evident truth of storie) he would bring in a *deluge*, that should drowne vp and destroy the whole world. And therefore y willed Noa in the meane space to make such a Vessell, according to the patterne then prescribed him, as for bulke and bignesse was neuer the like scene or heard of before or since, not for the sauing of him and his alone, (which a farre lesser would haue done) but * for the preserving of the seed of all living creatures.

And this was the warning that the Apostle speaketh of in this place.

Point 1.

* Hinc scitè Basil.
Sel. hom. 6. de Arca.
Μίσημα τ' οίκου
μήνης η κωτορς,
των της φυρας
συνθηκα καθυπα
στα, τω θ' ζωω
Θραγαδηειν
φυλαττουσα, πλειστα
πολεις, κυφορβου
ται κλίσιν, τας
κοινας ωσ' αι εν
εωτη σφαιρουσα,
απαντα τ' κοσμον
εμβρυον εωτης
σφαιρουσα * μια
γαστηρ τα ποικίλα
τ' κλίσιν, συλλα
βουσα χυνηματα,
αυχμητηρ τ'

Out of which Gods dealing with Noa, and the World that then was, obserue we this point, that

God seldome sendeth any extraordinary great or generall indgement on Person or People, but hee giueth vsually some warning of it before.

* There is b no euill in the Citie, saith the Prophet Amos, that God hath not done. And the Lord will doe nothing, but he will reueale it to his seruants the Prophets. He c cutteth men downe first commonly by the mouth of his Messengers, the Ministers of his Word, ere he cut them off by the hand of the Ministers, and executioners of his wrath.

There were two famous destructions of Ieru-

εμβρυον εωτης * πυργος καταλυσις ιεροτερος, πηγος ορων υψινοτερος.
Et Noam idem appellat, θ' της κλίσιν, λεγαντων ταμιαν η εολαγια. homil. 5. ο διατα
ζουμ, η διαταζων τα σπέρματα θ' ρουεν εν μικρω ευλω τ' κοσμον. Greg Naz.
selit. 1. Sed & Aug. Arcam appellat, Reliquiarum humani generis promptuarium. de Civit.
l. 15. c. 26. Et Greg. Naz. epist. Basil. Κόπος δ' ατρε σπέρματα ζυλν μικρω πωδέντα.
a Amos 3. 6, 7. b Lam. 3. 37, 38. c Hosh. 6. 5. Mortem per prophetas comminando. Hieron. in Hosh. Ierem. 18. 7. Admouendo propbetice comminationis secures. Ruffin. ibid.

Salem

Salem and the *Jewish Nation*; the former by the *Chaldeans*, the latter by the *Romanes*; and warning was giuen before of both; by ^d *Jeremie*, and other the *Prophets* of God of the one; and (to omit all other warnings reported by ^e *Iosephus* the Jew, that then liued,) by our Sauiour ^f *Christ* the Sonne of God himselfe, of the other.

And there are *two generall Destructions* of the whole *World*; the one past by *Water*, the other future by *Fire*. ^B *Water*, say some, *for the heat of lust* ^a that then was, and *Fire*, *for the coldnesse of Charitie* ¹ that shall be (though that may seeme somewhat too curious:) And good warning hath beene giuen of both. For of the former, ^k *God*, you see here, *gaue warning to No A*, and by *No A to the World*; For *No A*, saith *S. Peter*, was ¹ *a Preacher of Righteousnesse*: Ye *the very building of the Arke*, such a peece as it was, was ^m *a proclaiming of the Floud*, and *a preaching of repentance*: *No A* in making of the *Arke* did, as *Basil* speaketh, ⁿ *preach without preaching*. E- uery stroke that was stricke, euery naile that was driuen in the framing of it, was *a fore-telling of the Floud*, and ^{*} *a reall Sermon of repentance*. And of the latter both ^o *Christ* himselfe, and his A- postles ^p *Saint Paul* and ^q *Saint Peter* haue in their Sermons and writings giuen warning.

Now this God doth, partly in regard of those that are in mercy to be saued, and partly in re- gard of those that doe deseruedly perish.

In regard of those that are to be saued, ^r *that they may not be surprised vnawares*; because he

^d 2 Chron. 36.12,

15. Jer. 24. 8, 9,

10. & 25. 10, 11

^e Ioseph. belli Iud.

17. c. 12. Et Euseb.

hist. ecclesl. 3. c. 8.

^f Luc. 19. 43, 44.

& 21. 6, 20, 24.

& 23. 28, 29.

^g Aqua propter ar-

dorem libidinis. Ig-

nis propter teporem

charitatis. Ludolf.

de vita Christi. l. 2.

c. 87. Et Petr. Regi-

nald. specul. fin. re-

trib. part. 1. par. 5.

^h Genes. 6. 2.

ⁱ Matth. 24. 12.

^k Gen. 6. 12.

^l Preco iustitia.

2 Pet. 2. 5.

^m Θεὸς μνηστὴρ

μα τῶς μετανο-

ας ἐκ τῆς κατα-

στροφῆς. Basil. Sel. hom. 5.

ⁿ Κηρύττειν ἀκη-

ρύττει. Ibid.

^o Σιγήματα κηρύ-

ματα. Greg. Naz.

in Basil. φθόγο-

ισμὸν καὶ σιωπῶσα

ἐκείνων. Idem

in Maccab.

^o Matth. 24. 27,

30. & 25. 31, 46.

^p 1 Thess. 5. 2.

2 Thess. 1. 7, 8.

^q 2 Pet. 3. 10.

Reasons 2.

Reason 1.

^r Non vult populū

suū inopinatū op-

primere.

1 2 Pet. 3. 9.

Ezek. 33. 11.

Redire mavult qui
perire. Guil. Mal-
mesb. gest. Ang. l. 2.
cap. 10. Redire nos
sibi, non perire de-
siderat. Petr. Chry-
sol. serm. 167. Er-
vantes mavult emē-
dere quā perdere.
Ruffin. hist. l. 2. c. 22.
φωβέσθω ἵνα βλά-
ψῃ, ἢ φονεύσῃ.
Basil. Sel. homil. 21.
Suffundere mavult
sanguinem quā
effundere. Tertul.
apolog.

Περαιφύγει κα-
τακλυσμὸν τὰ ῥη-
ματα τῆς ἀποκα-
λύψεως τοῦ φθώ-
γου. Basil.
Sel. homil. 5.

Reason 2.

Vses.

Vse 1.

Comendation.

Minatur ne ce-
dat; cedit, ne occi-
dat, &c. Aug. Conf.
l. 2. c. 2. Απειλεῖ
πολλὰς, ἵνα μὴ
κἀπὶ τῷ ἀπειλῶ-
εῖς ἔρπον. Chrysost. in Gen.
hom. 22.

x Vt paena paucorum salus sit omnium. Salv. de Provid. l. 2. y 1 Cor. 11. 32. a Ne dicant
non predictum sibi. b Matth. 24. 14. * Οὐς ἀγαπᾷς ἐλεῖ, καὶ ἀπειλᾷ σωσῶν πο-
τεῖ. Basil. Sel. hom. 11.

would not haue them to *perish*, but to *repent* and
be *saued*. And therefore *hee threatneth before*
he smiteth: yea *he threatneth*, saith *Augustine*,
that *hee may not smite*; and *hee smiteth* that *hee*
may not slay; and *hee slayeth* some sometime
temporally, *x* that others may not bee de-
stroyed eternally; that *y* being *chastened in the*
world, they may not bee *condemned with the*
world.

In regard of those that perish, the obstinate
wicked, to make them the more inexcusable:
a that they may not say, but that they had
faire warning giuen them before, if they would
haue taken it. *b* *This Gospell*, saith our Sau-
our, *shall before the worlds end be preached to all*
Nations throughout the world, to be a witnesse a-
gainst them.

And the vse of this point (to omit all others)
may be two-fold vnto vs;

To commend vnto vs Gods patience:

To prouoke vs to repentance.

First, to commend vnto vs Gods patience, yea
** his mercie and his goodnesse*. Who though he
might smite iustly without more adoe, so soone
as men sinne, (the generall warnings that *the*
light of Nature, and *the very letter of the Law* af-
ford are sufficient) yet he doth not proceed ordi-
narily to any extraordinary iudgement, but *hee*
giueth many faire warnings of it before-hand.

A signe that ^c hee desireth not to doe that that he threatneth, if he were not by mans obstinacie vrged thereunto.

For ^d *Professed hatred*, we say, *taketh away oportunitie of reuenge.* ^e A conspiracie against *Commodus* was frustrate by the folly of one that should haue executed it, but would needs tell him what hee was to doe ere he did it. ^f Those that minde mischief therefore are not wont to giue warning. ^g *Absolom* spake neither good nor bad to his brother *Ammon*, but watched his time only, and then tooke it. ^h *Nor would God*, saith *Augustine*, *proclaime thus what he is about to doe, if he were desirous to doe it.* But ⁱ *he threatneth destruction, that he may not destroy*; as by the Prophet *Ezekiel* himselfe implieth: And as in the *Niniuites* it is apparant, who by ^{*} being threatned with destruction, were saued from being indeed destroyed.

It is not therefore for want either of euill desert on our part, or of good cause and iust ground, yea or power on Gods part, that he holdeth his

^c Τί σπευχόμενοι
ἢ κατασφύζοντες,
ἐλπίσαντες δὲ οὐκ
ἐκλάσσειν; ἢ σπευ-
λασάντες τὴν φωνήν
ἢ πλὴν; Basil.
Selhom. 11. Εἰ γὰρ
ἐβόλετο περὶ ἡμετέ-
ρας, τίνα ἔμελλεν
καὶ σπεύσειν; ἀλλ'
ἐπειδὴ μὴ βέβαι-
ται, διὰ τὸ τοῦ αἰ-
ματος, καὶ ἀναχ-
τέον; καὶ σπεύ-
γει. Chrysost. in
Gen. hom. 22.

^d Professa perditione
odia vindictae locū.
Sen. Med. act. 2.

^e Datum est nego-
tium peragenda ne-
cis Cl. Pompeiano,
qui ingressus ad Co-
modum districto gla-
dio in hac verba
protumens, Hunc
tibi pugionem Sena-
tus mittit; detexit
facinus satius, nec

implevit. A. L. Lamprid. in Commod. ^f Οἱ πόλεμοι καὶ πικρίας ἐπαγαγεῖν βουλόμενοι,
καὶ κηρύττειν, ἀλλὰ κρυπτεῖν. Chrysost. in Psal. 7. ^g 2 Sam. 13. 22, 28. ^h Clamaret tantum
feriturū se, si vellet ferire? Aug. in Psal. 44. ⁱ Ezek. 3. 18. Καὶ τίνα ἔμελλεν αὐτὸν μέλλειν δεῖν αὐ-
τοῖς ποιῆσαι, καὶ λέγει; ἵνα μὴ ποιῇ, ἀλλὰ σπεύσει. διὰ τὸ καὶ μέντοι ὑπέσταντο, ἵνα μὴ ἀπα-
γῇ εἰς γένναν. Chrysost. tom. 6. serm. 87. Προσπειλεῖ, ὥστε μὴ ἐπαγαγεῖν ἀπὸ ἀπειλῆς.
λέγει καὶ γένναν ἐπιμασσεῖ, ἵνα μὴ βάλῃ εἰς γένναν. Idem in Psal. 7. Οἱ μὲν σπαρῶτα
διὰ τὸ οὐκ ἐλπίσαντες, ἵνα κολάσωσιν· ὁ δὲ Θεὸς ἔχει ἔπος, ἀλλ' ἵνα τοῦ φόβου σπευ-
νέστερος ποιῇ, ἀναχτῇ τῆς πικρίας τὴν χεῖρα. διὰ τὸ σπεῖν τὴν πικρίαν ἐν-
σπένει, ἵνα μὴ ἐλθῇ σπεῖν τὴν πικρίαν. Ibid. ineffabilis Dei clementia poenas mi-
natur, ne poenas inferat. Theodoret. in Ezek. 7. Tristitia minatur, ne in nobis tristitia inuehat.
Idem in Ion. 3. ^{*} Μισῶντος ἡ φωνή, καὶ ἐλθόντος ἡ γοῶν. ἀπειλὴ σωτηρίας μὴ-
τήρ. Basil. Sel. hom. 11. διὰ τῆς ἀπειλῆς γὰρ τὸ μὴ παθεῖν τὰ τῆς ἀπειλῆς ἐπε-
γματοῖτο. Greg. Naz. apolog.

hand

^k Esai. 59. 1.

Num. 11. 23.

^l Non ille potentia
perdidit, sed patien-
tiam exercet. Aug.
de verb. Ap. 35.

^m Patientiam ex-
ercet suam, dum po-
nitentiam expectat
tuam. Ibid.

Vse 2.

Imitation.

ⁿ Matth. 18. 21,
22, 26-33.

^o Matth. 18. 15, 16,
17. Luk. 13. 7, 8,
9. & 17. 3, 4.

^p Act. 17. 29, 30.

^q Rom. 2. 4.

Vse 3.

Exhortation.

^r 2 Pet. 3. 9. Ad hoc
parcitur homini ut
convertatur, & nō
sit qui damnetur.
Aug. de verb. Dom.
1. Venturum se pre-
dicat, ut cum vene-
rit, quos damnet
non inueniat. Greg.
in Euang. 37.

hand from smiting so soone as wee sinne, and in
this manner giueth warning before hee smite,

^k *His hand is not weakned*, that hee cannot strike
vs, nor his arme shortned, that he cannot reach vs.

^l *He hath not lost his power; but hee exerciseth his
patience: saith Augustine.* ^m *He exerciseth his pa-
tience, while he expecteth our repentance.*

And so passe we to the second vse.

Where to passe by, onely pointing at it in a
word, that vse that might bee made hereof for
Imitation, that as God dealeth with vs, so should
we also deale with others; we should not be, as
too many are, *A word, we say, and a blow*; or, *No
word, and a stab*. For ⁿ shall God be so patient;
and man so impatient? shall God beare with vs,
and not we beare with our brethren? No: ^o *If
thy brother wrong thee*, saith our Sauour, *goe and
tell him of it betweene him and thee; and if he heare
thee not so, take two or three with thee; if hee will
not heare them neither, then acquaint the Church
with it: and if hee refuse to heare the voice of the
Church too, then mayst thou, and not before, carrie
thy selfe toward him, and take such course with
him, as with an Heathen or a Publican, such as they
then were, thou mightest.*

But to keepe to that that we principally now
intend. As this commendeth vnto vs Gods pati-
ence, so it should prouoke vs to repentance; since
that by it ^p God calleth vs thereunto. ^q *The pati-
ence, goodnesse, and long-suffering of God, leadeth
thee to repentance*, saith the Apostle. That is ^r the
end that God aimeth at in it: and that is
the

c Furor fit leſa ſe-
pius patientia. P.
Syr. Δεινὸν ἐπι-
τίμωσις δὲ μακρῆς
τοῦ Κυρίου τῆς
οὐρανίου. Greg.
Naz. orat. 18.

a Subitò tollitur,
qui diu toleratur.
Greg. mor. l. 35. c. 3.
Pſal. 50. 22.

yet he will not alwaies forbear vs. Yea, ^c Pati-
ence ouer-much provoked is wont to turne, not into
wrath, but into rage. And it is ^a a iust thing with
God to take those away without further warning,
that would not take warning when it was giuen.

N o a tooke warning here, and was ſaued; the
World would not take warning, and was ſud-
denly destroyed.

And ſo we come to conſider the fruit of this
warning in regard of N o a; what effect it had
with him.

Part 2.

Effects 3.

Effect 1.

Faith.

This diuine warning therefore wrought in
N o a, Faith, Feare, and Care; or Gods warning
wrought Faith, Faith Feare, Feare Care.

Gods warning, I ſay, wrought Faith in N o a;
(by Faith, ſaith the Apoſtle, N o a fore-warned
of God, &c.) not the habite of Faith, which hee
had before, but a renewed act of it. N o a be-
leeued this, when no body but himſelfe would
beleue it; yea when he was counted, no doubt,
generally a doating foole for his labour.

Object.

And this his Faith is commended by a circum-
ſtance of the warning giuen, or the thing fore-
warned. Of things as yet unſeene. All warnings
are generally of things not ſeene. For what need
any be warned of that that themſelues ſee? But
this was of a thing an hundred and twenty yeeres
off; ſuch as there was no ſigne or ſhew at
all to be ſeene of, ſuch as no print or footſtep
of was at all yet; ſuch as neither by outward
ſenſe, nor naturall reaſon could be apprehen-
ded or ſonietured; a thing moſt vnlikely,
impro-

improbable, incredible, yea * in nature impossible.

Where obserue wee the nature and propertie of true Faith to apprehend things vnseene, to beleue upon Gods bare word, things not unlikely only and improbable, but euen incredible, yea and in some fort also impossible.

Faith, saith this our Apostle, is the euidence of things not seene, and the ground of things hoped for. And to Thomas, saith our Saniour, ' Thomas, thou beleueest, because thou hast seene. But, Blessed are those ⁊ that beleene and see not. And yet Thomas he beleued also more than hee saw : (for ^b hee saw one thing, saith Augustine, and he beleued another thing :) but blessed are they that beleene, though they see nothing at all. For, as ¹ the hope that is seene, saith the Apostle, is no hope : so that Faith (^k the ground of Hope) that is seene (that is, the obiect whereof is seene) is (to speake properly) ² no faith. ^m Faith is of no vse or force, saith Gregorie, there, where outward sense, yea or naturall reason, is able to enforme vs of ought. ⁿ It is the efficacy of faith to beleene what wee see not ; the reward of faith it shall be, to see what wee beleene : when wee shall come to walke, as the Apostle speaketh, ^o not by faith, but by sight.

Who almost would beleue, that the fire of
Gods wrath should be kindled already, and yet

Et Bern. de bon. deser. Sed tunc fides esse dignoscitur, quando id creditur, quod non videtur. Bern. in Cant. 76. ⁿ Que virtus fidei nisi lateret quod credimus? merces autem fidei videre quod credidimus antequam videremus. Aug. in Psal. 109. Ideo credere debemus que non videmus, ut videre mereamur que credimus. Hugo Victor. de fid. invis. c. 1. ^o 2 Cor. 5. 7. 1 Cor. 13. 12, 13. 1 John 3. 2. P Mr Bradshaw on this place.

Point 2.

* A οὐτος ἐν τῇ-
 λην, ἡ πῆγας ὑπὸ
 ἡα. Basf. Sel.
 hom. 23. A ἡ πῆγας
 αὐτῶν τῶν ἐν τῇ
 λην καὶ τῶν ἐν
 τῇ λην. Chrysof.
 in Gen. hom. 47.

c Hebr. II. 1.

f John 20.29.

5 1 Pet. i. 8.

*h Non hoc credidit,
quod vidit: sed ali-
ud vidit, aliud cre-
didit. Vidit enim
hominem, & credi-
dit Deum. Aug in
Ioan. 79. Et Greg.
in Euang. hom. 26.*

i Rom. 8. 24.

* Hebr. II. I.

1. Quod videtur, scri-
ri potius quàm cre-
di dicitur. Greg. in
Evang. 32. Qua
etenim apparent,
jura fidem non ha-
bent, sed agnitione.
Ibid. 26.

in Ibi fides non ha-
bet meritum, ubi
ratio humana prae-
bet experimentum.
Greg. in Evang. 26.

ἡ ὅτι γὰρ πάλιν
ἀβύσσῳ καὶ σκότῳ
συνείχετο, καὶ πάλιν
πάλιν ἀνέστη
ἐκ τῆς ἀβύσσου. Basil.
Sel. homil. 6.

Gen. 1. 2.

Gen. 1. 9.

* Ἐν τῇ ἀποκαλύψει,
καὶ πάλιν ὁ λαὸς ὁ
πρότερος ἐστὶν ὁ
λόγος μετέστανται.
ἐννοεῖται ἐν τῇ ἀποκαλύψει,
καὶ πάλιν ὁ λαὸς ὁ
πρότερος ἐστὶν ὁ
λόγος μετέστανται. Basil.
Sel. hom. 11.

Ion. 3. 4.

Ita veritas Hebr.

Ita etiam Aquila,

Theodot. Symmach.

Hieron. & Vulg.

Origen. item in 1er.

hom. 5. Chrysost. ad

pop. Ant. homil. 80.

si interpreti fides.

Sept. tamen, Adhuc

tres dies. Atque ita

etiam Basil. Sel. ho-

mil. 11. Chrysost. in

Gen. homil. 24. in

Psal. 7. in 1 Cor. bō.

15. in Eph. hom. 10.

10m. 6. hom. 43. &

78. & 87. & Aug.

homil. 2. Iustin.

dissert. cum Tryph. habet 43.

Origen. in Num. hom. 16.

Tres, sive ut Hebraei, 40 dies. Frustra

conciliare conantur Aug. in Gen. q. 169. & de Civit. l. 18. c. 44.

Leo Castr. de translat. c. 24. Et

Canus. loc. commun. l. 11. c. 5. Græca versio proculdubio vitiosa est.

not breake forth till an hundred and twentie yeeres after? who would beleue that the whole world should be drowned, and ^a returne againe to that *Chaos* wherein it lay buried ^r at the first, before ^r sea and land were distinguished and seuered either from other? If God should haue sent *Noa* but into *England*, supposing it to haue beene then as now it is, to foretell the Inhabitants of this Iland, that within a few yeeres their whole Countrey should be swallowed vp of the sea, would not most men haue deemed it a thing altogether impossible? yet did *Noa* beleue it vpon Gods bare word, not concerning some one Iland, a little patch of the world, no more to the maine Continent, than a small pond or poole to the maine *Ocean*, but concerning the whole world; and accordingly it came to passe.

Somewhat the like wee may obserue in the King of *Nineueh* and his people. There cometh *Jonas a Iew*, ^a a meere stranger among them, and telleth them, that not within an hundred yeeres, but ^r within ^r fortie daies *Nineueh* the greatest, the strongest, the chiefe, the head Citie of the whole world, a great part whereof the King thereof then commanded, should be vtterly destroyed. Had *Jonas* come to *London*, and there preached the like some fortnight or three weekes before that Powder-plot was to haue beene executed, who would haue beleued it? or

thought

thought it a thing credible, yea or possible almost? And yet wee know well how neere wee were to an vtter subuersion, if God in mercy had not prevented mans malice. But * the *Nineuities*, as well *Prince* as *People*, though they saw no preparation towards, no enemie at hand, no likelihood of any sudden inuasion, or of subuersion by other meanes, taking *Ionas*, as he was indeed, for a Prophet of God, beleeued him on his word, and by their repentance and humiliation, prevented that which otherwise had beene.

Adde we but one Example more; and that shall be of the Prophet *Jeremies* confident carriage in this kinde: He had foretold that * *Ierusalem* should be sacked by the *Chaldeans*. And the *Chaldeans* accordingly came and begirt it. But the *Iewes* thus besieged send to *Egypt* for succour. And the King of *Egypt* commeth with a great force, raiseth the siege, and releueth the Citie. Hereupon began the false Prophets to triumph and insult ouer *Jeremie*, as if he were taken now with the manner, and detected of falsehood, as one that had fore-told that that was not like to be effected. But the Prophet telleth them confidently, relying on Gods word, That ^b though they had smitten the *Chaldeans*, and left not one of them aliae, yet should those very slaine men rise vp out of their tents, and set fire vpon that Citie.

And the Reason hereof is, because Faith resteth & relieth vpon two immouable Props, Gods obilitie, and his fidelitie, his might, and his truth.

N 3

First,

* Ion. 3. 5, 6.

Itaque sicut Aug. de ciuit. l. 21. c. 24. & in Psal. 90. Ninenen & eversam esse, quia conuersa cepit esse quod ante non erat, nec subuersam tamen, quia non perijt.

* Ierem. 34. 2.

* Ierem. 37. 10.

Reason.

Props 2.

G O D S Warning.

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abilitie to be able to do so. Though heauen and earth should passe away, (saith our Saviour) yet shall no one jot or tittle of his word passe away, untill it bee all out, euerie whit of it fulfilled.

Now this then should admonish vs to imitate faithful No^a our father herein, if we desire to be his children, as well after the Faith, as we are after the Flesh: to take warning when God giues it; giue credit to Gods threatnings, though we see them not seconded with any outward effect yet.

And surely, if wee ought to take notice with No^a, of such Iudgements as Gods word alone giueth warning of, though * no print or foot-step of them be to be seene otherwise; how much more when we haue such euident and apparent * signes, euen to ourward sense of some storme coming toward vs, as we cannot but see, vnlesse we be of those of whom Bernard saith, That they *seake strames to put out their eyes withall*; or of whom Iustine Martyr saith, That * they winke wilfully, that they may not see what is comming toward them, when some vnseasonable potion is ministred to them, which they are content, though it goe against the stomacke with them, to take.

Yea hereby may we trie the efficacy of our Faith, if we can beleue God on his bare word, when we see no likelihood of performance.

As for his promises, when wee dare trust him on his word for the performance of them: not trust him, as we say, only so farre as we see him; trust him no further than we can see our selues; that is, not to trust him at all; it is * to trust our eyes,

Matth. 5. 18.

Use 1.

Admonition.

Nec uola, nec vestigium apparet.

Varro sapie Menip.

Prov. 22. 3.

Eccl. 12. 1.

Eccl. 12. 1.

Festuca quorum,

unde oculu sibi eru-

ant Bernardus de-

ser.

Classis oculis

Exuvias exami-

poritis in maph.

Iustin Mart.

Use 2.

Examination.

Promises.

Quid magni est

credere quod vide-

ris, et tunc non ne-

gare oculis fide quid

laudis meretur?

Bern. in Cant. 76.

^b Σαρμελας ἀρρα-
Cōvay. Theophylact.
epist. 26.

^c Quod mihi non
credis, - Credis cau-
liculis arboribusque
meis. Martial. l. 12.
ep. 25.

^d Act. 7. 5.

^e Ταῖς ἐπαγγελί-
αις ἐαυτοῦ καταπα-
ροῦναι. πῶς γὰρ
οἶόν τε τῆς πί-
στεως καταπαροῦναι
τὸν κατὰ θεὸν φυ-
λάττοντα, ἢ τὸν διὰ τοῦ
βαπτισμοῦ τὸν
καρπὸν ἐκτελέοντα,
ἢ τὸν πνεύματος ἁ-
γίου δεικνύοντα
μάρτυρας ἀναδιδόναι;
Chrysost. in Gen. 47.

^f Gen. 22. 1, 2.

^g Gen. 12. 2. & 15.
5. & 21. 12. &
22. 17.

^h Job. 13. 15, 16.

ⁱ Hebr. 12. 5, 6.

^j John 16. 32.

Matth. 27. 46.

Threatnings.

^k Esai. 49. 14, 15.

^l Psalm. 31. 22.

& 40. 17.

Δὶς ὁ ἐναντίον

ἐναντίας ἐκινῶν

τις, ἡ καὶ μάλλον

δυναμὴς. Grey.

Nax. in Cyp.

Δὶς ὁ ἐναντίον

ἐναντίας ἐκινῶν

epist. 59.

ⁿ Mica 7. 20.

^o Ezek. 18. 5.

^p Psalm. 68. 21.

^q Psalm. 73. 5, 4.

eyes, and *not him*: nor to trust him onely when we haue ^b his pledge or his pawne: that is, not to trust him neither; it is ^c *to trust his pawne*, and *not him*: But to trust him on his word, even then when ^d he seemeth to goe from, or ^e against his Word; as when ^e he bade *Abraham* slay *Isaac*, by whom he looked ^f to haue issue for number, *as the stars of the skie*, and *as the sands by the sea-shore*: to beleue that ^g God will saue vs, when he seemeth about to slay vs; that ^h he lo-
neth vs, when he *frowneth* on vs, and maketh lit-
tle shew of loue to vs; that ⁱ he slayeth and bi-
deth by vs, when he seemeth to haue forsaken vs;
that he ^k *remembreth* vs then, when he seemeth
to forget vs; that ^l he regardeth vs and looketh
after vs, when he seemeth to neglect vs; that hee
will bring vs vp, ^m yea he is euen then bringing
vs on to *heauen*, when he seemeth to thrust vs
downe to *hell*; that ⁿ he will make good all his
gracious promises made to his *Saints* and ser-
uants for their safetie and deliuerance, though
we see not how he should: this is the strength
and efficacie of Faith indeed.

So for his *Threatnings*, God hath peremptori-
ly said, that, ^o *The Soule that sinneth shall die the
Death*. And, ^p *God will wound the head of his
Enemies, and the hairie scalpe of euery one that go-
eth on obstinately in his sinne*. But because we see
not this oft-times instantly effected (many wic-
ked ones ^q liue merrily, and die easily; and so

seeme

seeme to scape the scourge here; for ^r what they
feele inwardly, none is aware but themselues.)
Therefore many imagine that God will be bet-
ter than his word: they thinke these things are
spoken onely ^r to fright men, and to keepe them
in awe: they cannot beleue that God will euer
doe, what they see him not now doe. ^r Because
sentence against an euill worke is not out of hand
executed: therefore is the heart of the sonnes of men
^r wholly bent to doe euill, saith Solomon. Here is the
worke of faith then, to beleue that, that there is
no likelihood of by ought that can be discerned
for the present. But, ^r though the wicked, saith
Solomon, liue an hundreth yeeres, and passe them all
ouer in pleasure, (though it be as many yeeres al-
most to it, as it was here to the Floud, and as little
likelihood to see to of the one as of the other,) yet
I know that it shall not goe well with the
wicked.

It is one point of mans misery, saith the Hea-
then man, aboue other of the creatures, that
^r Man alone is vexed with care, and grieffe, and
thought, and feare for the future. But it is a maine
point of mans eminencie, say I, ^r aboue other crea-
tures, and of Christian men aboue other men, that
they are not ^r all for the present, but ^r they haue
their eyes in their forehead, to foresee future euils.
And as the ^b Chineses vse to say of themselues,
that all other Nations in the world see but with one
eye, they onely with two: So naturall men haue
but one eye, the carnall eye of naturall reason; that
can pierce no further than the light of nature
reacheth;

^r Prov. 14. 13, 10.
- quod proxima ne-
sciat uxor. Pers. 3.

^r In terrorē emissā:
et sperandum ma-
gis de clementia,
quā timendum de
iustitia. Girald.
Camb. topogr. Hi-
bern. part. 3. c. 31.

^r Eccles. 8. 11.
^r Τὸν τῆς παροῦ-
σας ζωῆς νοῦν πο-
νείας καὶ τῆς με-
λλόντος οὐκ ἔχοντος. Basil. Sel.
hom. 5. Sic enim le-
gendū, contra quam
in Vulgatis nullo
sensu.

^r Eccles. 8. 12, 13.

^r Homo futuri so-
lus torquetur metu.
Sen. epist.

^r Mutum animal
sensu comprehen-
dit praesentia, &c.
Tempus futurum ad
muta non pertinet.
Sen. ep. 124.

^r Δύο οἱ ὦς πα-
ροῦτος. Greg. Naz.
stet. 1. Mancipia
praesentium.

^r Eccles. 2. 14.

^b Description of
the world, cap. of
China and Cathaia.

ἡ πίστις ὁρᾷ τὰ μέλλοντα. Basil. Sel. hom. 23. Χειρὶς ὁρᾷ τὰ μέλλοντα βλέπουσιν. Idem homil. 31.

reacheth : but Christian men haue *two*, the *e* spirituall *eye of faith* also, (for the one putteth not out the other) whereby they are enabled to foresee future euils, euen such also as no sense or reason is able to apprehend.

And hereby may we try the efficacie of our *faith*, if euen then we beleue these things, when there is no sight or shew at all of them ; which it is better for vs to beleue now , when it may be for our benefit, than by wofull experience to be taught the truth of them hereafter , when it shall be too late for vs to beleue that which we shall not then heare from others, or see in others, but feele and sustaine sensibly our selues.

Effect 2.
Feare.

But because all will say they beleue thus ; come we to the *touchstone*, to the triall. How did *NOAES faith* appeare ? or wherein was it shewed ? *His Faith bred Feare.* By *faith-moued with feare*. As he beleued the thing told him by God to be true ; so he feared the issue, he expected the euent of it with *feare*. And by this his disposition he teacheth vs what the nature of true *faith* is, that in such cases as this was,

Point 3.

a Fides facit formidinem. Tertull. ad Marc. Quando incipit quis credere, incipit timere. Si cepit credere, cepit & timere. Bern. mod. viu. 5. 4.

a Faith breedeth Feare. There are two ordinarie attendants of *faith*, *faith* of future things I meane, and those such as may concerne vs either directly or indirectly, *Hope and Feare.* And *true faith* hath euer one of these twaine attending on it, according to the nature of the thing apprehended by it. If it be a good thing that *faith* apprehendeth, it expecteth it with *hope* ; if an euill thing, with *feare*. If it be

a promise that Faith layeth hold on, it breedeth hope: if it be a threatning that Faith fastneth on, it worketh Feare.

Yea these two affections, *Credulitie* and *Timiditie*, *Faith* and *Feare*, doe mutually and interchangeably succeed either other, produce either other. Faith breedeth Feare, and Feare breedeth Faith. Credulitie maketh men timorous: and Timiditie maketh men credulous. ^a Feare is verry credulous, and suspicious, ^e readie to incline to the worse side, and to fasten vpon euery shadow and least shew of that that it surmiseth. And as Timiditie is credulous, so Credulitie is as timorous, enforcing the minde to hang in continuall suspense and expectation of those euils that it apprehendeth as imminent. Vpon *Michaels* Prophecie ^f *Ezechias* beleeued, and he feared. And vpon *Ionaes* preaching ^g the *Nineuites* beleeued God and feared.

Nor indeed can it be otherwise: For what is ^h Feare, but an expectation of some euill impendent. As hope an expectation of good, so feare of euill. But that man that beleueth the truth of Gods threatnings, cannot but expect the euils threatned in them; and so feare consequently before Gods face, proportionably in some sort to the euill expected. Which if ⁱ the anger or enmitie of a mortall man of any might worke in those that know or apprehend him to be such: how much more must the wrath of God reuealed needs worke the same in a farre greater measure in those that beleue his power to be such as it is?

^a Credula res timor est, quod de amore Ouid. epist. 6.

^e Pessimus in dubijs augur timor. Stat. Theb. l. 3. Sed malus interpret verum metus omne trahat Augurium peiore via. - Claud. bell. Gild. Ad tristē partem strenua est suspicio. P. Syr. Pro-na est timori semper in pectus fides. Sen. Herc. fur. 2.

^f Ierem. 26. 19.

^g Ion. 3. 5.

Reason 1.

^h Τὸν φόβον θεοῦ ὁ νόμος καλεῖται. Aristot. ethic. l. 3. c. 6. Εἰς τὸν φόβον καὶ τὴν ἐλπίδα ἐν παρταστάς καὶ ἀποδοχάς καὶ μὴ ἀποδοχάς καὶ μὴ ἀποδοχάς. Idem rhet. l. 2. c. 5. Perturbatio siue aggritudo ex opinione & expectatione mali impendentis. Cic. Tuscul. l. 3.

ⁱ Εἰς τὸν φόβον καὶ τὴν ἐλπίδα ἐν παρταστάς καὶ ἀποδοχάς καὶ μὴ ἀποδοχάς καὶ μὴ ἀποδοχάς. Idem rhet. l. 2. c. 5. Perturbatio siue aggritudo ex opinione & expectatione mali impendentis. Cic. Tuscul. l. 3.

Reason 2.

† Aⁿ μὴ πῶς,
 ἀλλὰ σωματικῶς
 φάνη, ὥς μέλ-
 λεν. τὰ γὰρ πῶς
 φάνη ἐστὶν φανῆναι.
 Aristot. rhet. l. 2. c. 5.
 Τὸ γὰρ δὲ ξίφ-
 λου, τὸ φανῆναι
 πῶς φανῆναι. Ibid.
 i 2 Cor. 4. 18. Fides
 vides. Habet enim
 & fides oculos suos,
 quibus & ea videt,
 que nondum viden-
 tur. Aug. epist. 222.
 Etsi nō vidisti eum;
 sed vidisti eum, quia
 credidisti ei: vidisti
 eum oculis interio-
 ribus. Ambr. ep. 9.
 k Hebr. 11. 27.
 i Mel^l videtur que
 non videntur, quam
 qua videtur. Ambr.
 de sacr. l. 1. c. 2.
 m Quia rerum ab-
 sentium presens est
 fides. Aug. de Trin.
 l. 13. c. 1.
 n Act. 3. 21. Quo-
 modo tenebo absen-
 tiam? Quomodo in
 celis manū mittam,
 ut ibi scāntē teneā? Fidē mitte, & tenuisti. Parentes tui tenuerunt carnē: tu tene corde. Habes
 Christū in presenti per fidē, & c. Aug. in Io. 11. 50. Quomodo tangeret, cum ad Patrem ascendisset,
 nisi fidei profectus, & mentis ascensu. Idem ep. 89. " Aⁿ γὰρ ἐξ ὑμῶν, ἢ μὴ γὰρ
 ἦν ἄνθρωπος. Basil. Sel. homil. 23. • Io. 8. 56. Abr. quomodo dominicum vidisse diem nisi credendo
 credendus est? Ipsum credere quodammodo jam videre est. Bern. de temp. 17. P Prius & poste-
 rius. q Omnia semel & simul videt, quorum nullum est quod non semper videt. Aug. de Trin.
 l. 15. c. 14. Deo in conspectu præsto simul sunt universa, præsentia, præterita, futura. Ibid.
 cap. 7. r Fides enim velut quoddam eternitatis exemplar, præterita simul, ac præsentia, ac
 futura sinu quodam vastissimo comprehendit, ut nihil ei prætereant, nihil pereant, nihil præeat.
 Bern. de temp. 17.

Againe, a meere naturall man cannot but feare
 that euill that hee apprehendeth † to be neare at
 hand, yea that he seeth full before his face. But
 i true Faith hath an eye; And this eye of Faith
 maketh things unseene, seene; (k Moses saw him
 by Faith, that cannot be seene: And l Better, saith
 Ambrose, are those things seene that are not seene,
 but beleueed only, than those things that are seene:)
 m things absent present. (as is n Christs bodie to
 our Faith, though it be now in heauen, and as far
 from vs, as heauen and earth are distant either
 from other:) and o things a farre off neare at
 hand: p Abraham aboue a thousand (yea two
 thousand) yeeres before with this eye of Faith
 saw Christs day, as present, and rejoyced: and
 Noa in like manner by the same eye of Faith
 saw the Worlds destruction as present, aboue an
 hundred yeeres before the Floud, that caused it,
 came, and feared:

The reason is in a word: Faith hath it from
 God, to whom all things are present; for there is no
 p former and latter, first or last q with him. And
 hauing them from him, r hee apprehendeth
 them in some sort as they are with him, on whose

word alone, or principally at least, thee beleue-
ueth them.

The vse of which point may be, First of all to
informe vs, what the reason is why there is so lit-
tle feare in the world, of God, and of his Iudge-
ments. Neuer more wickednesse abroad in the
world: neuer iuster cause to expect some generall
iudgement. And yet neuer more securitie; neuer
lesse feare; * as if it were *the only* meanes of se-
curitie or of safetie for men *to be secure*. Where-
as saith that worthy Bishop Grosstbed well in one
of his Epistles yet vnprinted, *It is our best and
surest securitie, for vs neuer to be secure.*

But what is the reason hereof? Surely there-
fore *so little feare*, because *so little* † *Faith*. The
generall want of feare argueth a generall want of
Faith. Therefore neuer more securitie, because
neuer lesse faith. Our Sauour himselfe intima-
teth as much. He telleth of *a world of troubles*,
ouer and beside *a world of wickednesse*, that
should be toward the worlds end. And yet with-
all that * it should then be, as before the Floud
it had beene, when men *gaue themselves whol-
ly to eating and drinking, building and planting, ma-
king merry and marrying*: and as they did nothing
else, so *they minded nought else*, till the Floud
came in suddenly and swept them all away at
once. * *They shall crie, Peace, Peace, and all is
well*; saith the Apostle, *untill sudden destruction
surprise them, as paines and panges doe a woman with
childe*, taken before her reckoning be out. And
the reason hereof our Sauour secretly doth else-

Vse 1.

Information.

* Quasi securos
esse sola esset secu-
ritas.

† Sola ista securi-
tas est nunquam
esse securum. Rob.
Grosstbed. epist. 65.
Non cito ruina pe-
rit is, qui ruinam
pratimet. P. Syr.
Prov. 28. 14.

† Quod non credit
quis, non movet
eum ad sperandum
vel timendum. Beda
in axiom.

† Math. 24. 6, 7, 8.

† Math. 24. 12.

2 Tim. 3. 1 - 5.

† Math. 24. 37, 38,

39.

† Insuper deus iustus

et iustus. Quod

plus est, quam come-

debant et bibebant.

Math. 24. 38.

† et sic eorum.

Math. 24. 39.

† 1 Thess. 5. 3.

^b Luk. 18.8.

where imply, when he saith, ^b *The Sonne of Man when he commeth, shall he finde Faith upon earth?* As if scarce any Faith should be found in the world at the worlds end: and the most therefore should make but a *mocke* of the last Iudgement, as ^c Saint Peter also fore-telleth.

^c 2 Pet. 3.3, 4.
Iude 18.

Vse 2.
Conuiction.

^d 1 King. 21. 27.

^e Matth. 27. 3, 5.

^f Jan. 2. 19.

Yea this generall securitie and want of feare, sheweth that euen the greatest part of those that professe themselves *Christians*, haue not so much Faith as many damned ones, ^d *Ahab*, ^e *Iudas* and others, haue had; nay, not so much Faith as the *Devils* themselves haue; For ^f *the Devils*, saith Saint James, *beleeue and tremble*: which they would also doe, if they beleeued but as they did. If they had no more but euen the *Historical faith*, it could not but worke in them *the seruile Feare*. And how can they looke to scape hell, that come short herein of those that be already in hell: that are worse in this regard than *Ahab*, though an hypocrite, though a reprobate, worse than *Iudas* himselfe, though ^g *a Deuill* incarnate; yea worse herein than those damned Spirits, than the *Devils* themselves. And ^h what a fearefull estate is it *to be condemned of those, that either are or shall themselves be damned?*

^g Iohn 6. 70.

^h *Quanta damnatio à damnatis damnari? Autor de singul. cleric.*

Vse 3.
Distinction.

Secondly, This may serue to shew a difference betweene Gods Children and worldly men, together with the ground of it.

ⁱ Malach. 3. 16, 17.

When warning is giuen of Gods Iudgements, as here there was, ⁱ They feare least, whom they most concerne; and they feare most, whom they least concerne. They feare most, that haue least cause

cause to feare; and they feare least, that haue most cause to feare. He feared here that was to be saued; when they feared not that were to be destroyed. Gods children oft-times feare for them, when they feare not for themselues. As for matter of griefe, DAVID saith of himselfe, ^k *I beheld the transgressors and was grieved, to see how they brake thy Law: And, ^l Mine eyes run downe with streames of water, because men keepe not thy Statutes.* He was grieved for them, when they were not grieved for themselues; yea hee sorrowed, with ^m *Paul*, for them and their sinnes, because they sorrowed not for them themselues.

ⁿ *If you be sorie, saith Bernard, I am sorie with you; if you be not, I am sorie for you: and the more sory for you, the lesse sory you are your selfe.*

And indeed, ^o *Hee is most to be bewailed, saith Gregory, that bewaileth himselfe least.* ^p *In the naturall Body the paine of one limbe causeth paine to all his fellow limbes: but in the spirituall Bodie politique, not the paine only of a limbe, but ^q the want of paine in a limbe, is a meanes of paine to the fellow-members.* So for matter of feare;

^r *Feare, saith hee, is fallen upon mee, for the wicked, because they forsake thy Law. And, when ^s Thou takest away the wicked of the earth like drosse: My flesh ^t trembleth for feare of thee, and I am afraid of thy Iudgements.* DAVID feareth for them, when they feare not themselues: their very securitie maketh him fearefull.

^u *But what might be the cause hereof? may some say. The ^v Heathen man himselfe pointed*

^k Psal. 119. 148.

^l Psal. 119. 136.

^m 2 Cor. 12. 21.

ⁿ Si doles, condoleo; si non doles, doleo tamen: Et hoc doleo magis, quo tu minus doles. Bern. de consil. 1.

^o Gemend^o est ualde qui non gemit. Greg. in Euang. hō. 36.

^p 1 Cor. 12. 26.

Membro dolenti membra reliqua condolent.

^q De non dolente cetera grauius dolent.

^r Psal. 119. 53. Timeo, ne non timeas; vel parum timeas. Bern. ep. 87.

^s Ps. 119. 119, 120.

^t - astra secuta quae horrenda mentis. - Sen. Herc. fur. 3. 2.

Reason.

^u Aristot. ethic. Ni. com. 1. 3. c. 8.

τῆς ἐκ γνοίας
ἀσπείας.

γ ἐκ τῆς ἐμπειρίας.
ἀπὸ τῆς ἀγνοίας.
Ἀμαδίας ἐκ γνοίας
ἀσπείας. Greg. Naz.
de eutax.

οἱ οὖν οἱ μὲν οὐκ
μῆποι. Aristot. ibid.

Τὰ πῦρ καὶ τὸ σὺν
ἐκ τῆς ἐμπειρίας, ἀλλ'
ἐκ τῆς ἀγνοίας. ὁ δὲ
πῦρ ἐκ τῆς ἐμπειρίας
καὶ τὸ σὺν ἐκ τῆς
ἀγνοίας. ὁ δὲ πῦρ
ἐκ τῆς ἐμπειρίας
καὶ τὸ σὺν ἐκ τῆς
ἀγνοίας. Chrysost. tom. 6.
serm. 43.

Ἡ δὲ Smidel. in
animerar.

Matth. 24. 19.

ted at it of old. There are, saith he, two kindes
* of *Bastardly Fortitude*, of *Counterfeit Courage*,
and those arising from two contrary causes; the
one γ from *Skill and Knowledge*, the other * from
Ignorance. The former is, when men seeme for-
ward, where others apprehend danger and are
fearefull, because they know there is no such
danger in the matter as others deeme, or if there
be any, they can tell how by some sleight to a-
void it. The latter is, when men are forward and
foole-hardie, and free from all feare, because they
are not apprehensive of the danger that they
are in: * like men drunke, that dread nought,
because they want wit to discern ought, or like
* children, that feare not the fire or the candle-
flame, till they haue beene senged with it, and
feele the smart of it; or like the sauage ^b *Ame-*
ricans, that would presse vpon the mouth of
the Musket, because they knew not the vse and
the force of it. Of this latter is the securitie and
the hardinesse of the worldly wicked in these ca-
ses. It is with them, as with ^c children in a siege;
Their parents feare for them, when they feare
nothing themselves; yea the parents feare for
them more than for themselves: they could
shift well enough, it may bee, for them-
selves, but they know not how to saue them,
or how to escape with them, which without
them, it may be, they might. The sucking childe
lieth in the cradle, not once dreaming of any
danger; and the parents feare and care is all
for it.

Thirdly,

NOAES Feare.

Thirdly, hereby may we *examine* our Faith, whether it be sound and sincere or no.

First, If it worke vpon the affections. If it worke in vs, loue or hatred, ioy or griefe, hope or feare, according to the nature of the obiect, the qualitie of the thing apprehended. For that *faith* or *knowledge* that swimmeth only in the braine, but sinketh not downe into the heart, that consisteth only in speculation, and proceedeth no further, doth not at all pierce into, or worke vpon the affections, it is *no sound knowledge, no true faith*; it is but as the glittering of a glow-worme, *a light without heat*.

Why, saith Bernard, doth Salomon say, That *a the feare of God is the beginning of wisdom*; when as *Knowledge and Faith* goe both before *Feare*? Because, saith he, there is *e no true wisdom* in either, vnlesse they doe worke in a man this *Feare*. * *The Sunne*, saith hee, *affordeth light to many, whom it imparteth no heat to*. And it is not the light of it, but the heat, that quickeneth, and maketh fertile and fruitfull. † *It is one thing to know wherein wealth consisteth, and another thing to haue it*; and it is not the knowing of it, but the ha-
ving of it that maketh a man rich and wealthy: So it is one thing to know God, and another thing to feare God; and it is not the knowledge of him, but the *feare of him*; and the knowledge of him so farre forth, as it bringeth vs to the feare of him, as a mans skill so farre forth as it is a meanes to bring wealth to him, that maketh a man wise and happie. And that knowledge or faith therefore, that

P

worketh

105

vse 4.

Examination.

Triall 1.

^d Prov. 1.7. & 9.

10.

^e Instructio doctos reddit; affectio sapientes. Ibi instrui-
mur; sed hic affici-
mur. Ibi in audito-
rio docentem Ma-
gistrum Sapientiam
audimus; hic &
suscipimus. Bern. in
Cant. 23.

* Sol non omnes
quibus lucet, etiam
calefacit: Sic sapi-
entia multos quos
docet quid sit faci-
endum, non conti-
nuo accendit ad fa-
ciendum. Ibid.

† Aliud est multas
divitias scire, aliud
& possidere; nec
notitia divitem fa-
cit sed possessio: sic
aliud est nosse Deū,
aliud timere; nec
cognitio sapientem,
sed timor facit, quia
& afficit. Ibid. Vera
denique ea est scien-
tia, quae afficit. Greg.
mor. 4. 23. c. 17.

*Umbra & larua
fidei, non fides.*

Triall 2.

2 Sam. 6. 7, 9.

Act. 5. 5, 10, 11.

Esai. 26. 9.

Psalm 119. 120.

Esai. 66. 2.

Habb. 3. 16.

2 King. 22. 19.

worketh not in this manner vpon the affections, is but ^f a linelesse shadow, a dead counterfeite of Faith.

Secondly, if it make vs stand in awe of God and his Iudgements; which he inflicteth oft vpon others, euen to keepe vs in awe. So ^g when God smote Vzza in DAVIDS sight, DAVID (it is said) feared God exceedingly that day. He feared him before, but exceedingly then: that roused vp, renewed, and made his feare more fresh. And ^h when Ananias and Sapphira were so suddenly slaine, feare came vpon the whole Church, and vpon all those, not that saw it onely, but that heard of it.

This is the nature of true Faith, to worke in mens hearts, not a presumptuous securitie, and a regardlesse of God, but an awfull feare, a reuerent dread, a trembling at his Maiestie, when he giueth but warning of Iudgements to come; and much more then ⁱ when his Iudgements are already abroad in the world. ^k My flesh trembleth, saith DAVID, for feare of thee, and I am (euen heartily) afraid of thy Iudgements. And surely if it be the property of the childe of God ^l to tremble at his word: ^m Iosias heart melted againe for feare at the hearing of the Law: how much more at his worke, at his rod, at his scourge, at the shaking of his sword? What awfull childe will not tremble to see his father take the rod in hand, and it be but to correct some seruant therewith? much more if it be to scourge one of his brethren. To feare any euill is naturall:

to

to be afraid of Gods anger is a worke euen of grace too. And * *Nothing more fearefull, saith Nazianzen, than not to feare it.*

* Μη φοβείσθαι
το Θεού. Greg.
Naz. in Nyssen.

Neither let any here obiection vnto me that of the Psalmist, *He shall not be afraid of any euill tidings: for his heart is fixed, and beleeneth in the Lord.*

Obiection.

ⁿ Psal. 112.7.

For the very first words of that selfe-same Psalm are, *Blessed is the man that feareth God.* So that *He that is not afraid so, yet doth feare.* Some *feare* argueth a want of *faith*: and a want of *faith* appeareth by the want of some *feare*.

Exception.

^o Psal. 112.1.

" Εὐλογεῖς ὁ
θεός. Basil. Sel. homil. 21.
Degeneres animas
timor arguit. Virg.
Æneid. 1.4.

Matth. 8. 26.

Fides famem non
formidat. Hieron.
ad Helod.

Matth. 6.30.

There is great difference betweene a *distrustfull feare* and an *awefull dread*. *Faith* quellereth and killeth, and expellereth the one: it breedeth, feedeth, fostereth, and cheriseth the other.

Solution.

Distinction.

^p Iohn 14.1.

Esai. 7.4,9.

^q Psal. 33.18.

[†] Ierem. 17.7.

Psal. 146.5.

^z Psal. 147.11.

^c Cum dixisset, Ti-
mentes, adiecit, Spe-
rantes.

^t Nunquid enim sic
timetur Deus, quo
modo & latro? nam
& latro timetur, &
bestia timetur, &c.
Si times latronem,
ab alio speras auxi-

And we shall doe well to obserue how the Holy Ghost therefore oft ioyneth these two together: *The eye of the Lord is upon them that feare him, and that hope or trust (for hope and trust are in effect here, as oft + else-where; the same) in his mercy.* And againe, *The Lords delight is in them that feare him, and that hope or trust in his mercy.*

In which places, as it is well obserued by *Augustine*, that the Psalmist *hauiing said, that feare him*, he addeth withall, *and that trust or hope in him*; to exclude the former feare. For, saith he,

*Men feare a theefe, or a wilde beast, in one man-
ner; & non ab eo quem times: qui sic timet, poscit auxilium ab eo quem non timet, aduersus
eum quem timet, &c. Aug. in Psal. 146.*

ner; and children feare their parents in another manner. Men feare the one, so as they flie from them; good children the other, so as they seeke to them. And in the latter manner, not in the former, ought men to feare God. Wicked men and damned spirits feare him so, as * they flie from him: Gods children so feare him, as that yet they sue and seeke to him: If they seeme to flie from him, it is but to flie to him; they flie but from his Iustice to his Mercie: as he that appealed sometime ^u from Philip to Philip, from Philip sleeping to Philip awaked: So doe * they flie from God to God, from God in iustice angrie with them, to the same God in mercie pacified and appeased towards them.

* Mark. I. 24.

^u Machetas quidā Macedo. Plut. in apopbth.

^x Vis ab illo fuge-re? ad ipsum fuge.

Vis fugere ab irato? fuge ad placatum.

Aug. ibid. & in Ps. 39. & in 1. Ioan. 6.

^y Disturnus, Sperantes, pramissit, Timentes. Bern. in Ps.

Qui habitat. scilicet. 1.

^z Sunt qui non sperant: sunt qui desperant: sunt qui frustra & inaniter;

sunt qui bene & utiliter sperant. Ib.

Sort 1.

^a Neque timent, neque sperant.

Sort 2.

^b Timent, sed non sperant. Qui sperat

& non timet, negligens est: qui ti-

met, & non sperat, depressus est. Aug.

ad frat. erem. 10.

So againe on the other side doth Bernard well obserue, that ^y being to say, that hope in him, he saith first, that feare him. For, saith he well, there are foure sorts of men: ^z some hope not, some despaire, some hope in vaine, and some hope aright.

The first sort is of those that ^a neither hope nor feare; neither hope for Gods mercy, nor feare Gods wrath; it is all one to them, whether God be angrie or not angrie, whether he be pleased or displeased with them.

The second sort is of those that ^b feare, but hope not; they feare Gods wrath, but they hope not in his mercie: they haue both their eyes fixed on the wrath and iustice of God, neither eye on his mercie or goodnesse, and so come to be swallowed vp with despaire.

The

The third sort is of those ^c that hope, but feare not; they hope in his *mercie*, but they feare not his *wrath*; they haue both eyes fixed on Gods *mercie*, neither of them on his *wrath*; and ^d so presuming on his *mercie*, but hauing no regard to his *wrath*, they take libertie to themselves to lie and liue in sinne, without any remorse of conscience or repentance for the same. But they hope in vaine, their faith is no faith, but a fancie, a presuming without promise, hauing no warrant from Gods word. A faith not in God, but in such ^e an *Idoll* as they haue framed to themselves, moulded out of their owne fancie, and set in Gods stead, a God made all of *mercie*, hauing no anger at all; a farre other manner of God, than Gods word hath described to vs, or rather than the true God ^f hath described himselfe to vs in his word. And if their *Faith* be so bad, their *Hope* can be no better; that being of necessitie the foundation of this.

The fourth sort is of those that both ^g hope and feare: So hope in Gods *mercie*, as that they stand in awe yet of his *wrath*: as they cast the one eye on the one, so they fixe the other eye vpon the other. And these are those that hope well and profitably; that *trust* to good purpose in Gods *mercie*.

The first of them neither hope nor feare; the second feare, but hope not; the third hope, but feare not; the fourth hope and feare.

The first regard neither Gods *wrath*, nor his *mercie*; the second regard his *wrath*, and not his *mer-*

Sort 3.

^c Sperant, sed non timent.

^d Ita de Dei misericordia sibi blandiuntur, ut à peccatis suis non emendantur. Bern. ibid.

^e Spectrū Dei loco substitutum. Calvin. instit. l. 1. c. 14.

^f Exod. 20. 5, 6. & 34. 6, 7.

Sort 4.

^g Et timent, & sperant. Perseuerant in te pariter timor & fiducia; spes & metus. Bern. mod. vii. c. 4. Et idem epist. 87. Timere volo te & nō timere; presumere, & non presumere: timere ut poeniteas, non timere ut presumas: porro presumere ne dissidas, non presumere ne orpescas.

* φοβέσθαι τὸν θεόν
καὶ τὰ ὀνόματά· ἐγγύς ἐστι
τοῦ φοβέσθαι.
Aristot. rhet. l. 2. c. 5.
h Soli filij iræ irā
non sentiunt. Bern.
epist. 256.

i Hab. 3. 16.
k φοβέσθαι ἑμᾶς
τὰ ῥήματα, καὶ μὴ
λυπεῖσθαι τὰ ὀνόματά.
Chrysost. tom.
6. serm. 87. Tanto
minus eam (sententiam
divinam) sentiatis in
examine, quanto nunc
auditis formido'ose in
predicatione. Greg. in
Evang. hom. 36. But
they that tremble
not in hearing, shall
be crushed to peeces
in feeling. Bradford
of repent.

Use 5.

Admonition.

i Timere debemus,
ut non timeamus.
Timendum ad
audium, ne timeamus
ad aspectum. Ven-
turū timeamus, ut
cum venerit, non
timidi sed securi
videamus. Timen-
dus est enim, ne ti-
meatur. Greg. in

Evang. 26. Timeat qui ducit modō vitam tuam sine, quo possit in illa die habere securitatem
sine fine. Aug. de verb. Dom. 1. Discat timere, qui timere non vult. Discat ad tempus esse soli-
citus, qui vult semper esse securus. Idem de temp. 14.

cie; the third regard *his mercy*, and *not his wrath*; the fourth regard both *his mercy*, and *his wrath*. Yea their very faith that reposeth it selfe on his mercie, maketh them regardful also of his wrath. And hereby therefore may wee trie our faith, whether it be sound and sincere or no, if it make vs stand in awe of him whom wee seeme to beleeue and to trust in, especially then, when either he executeth, or * giueth warning of Iudgement. Which if it doe not, it is not true Faith, nor such Faith as Noa here had. They are ^b *no Children of God*, no other than *Children of wrath*, saith Bernard, that *feare not Gods wrath*, that stand not in awe of his Iudgements.

Yea lastly, Let this admonish vs, to labour to haue this Feare wrought in vs: whereby we may feare with Noa, and other of the faithfull, when God giueth warning of his Iudgements, that we may not feele them when they come: ¹ *When I heard it, saith Habbakuk, my belly shooke, and my lips quaked; rottennesse seased upon my bones, and I trembled at my very heart; that I might rest in the day of trouble.* ² The fearing of them now, is the onely meanes to preuent the feeling of them then. And the more now we feare them, the lesse shall we need then to feare them. *He that feareth Gods word, shall not feele his Rod.* He that feareth before it come, shall the lesse need to feare when it commeth. *Feare* ¹ *wee must therefore; saith*

Gregory

Gregory well, that we may not feare: feare when we heare it, that we may not feare when we see it: Feare with an awefull and childe-like feare now, that wee may not feare with a distrustfull and seruile feare then. For ^m those that feare most now shall haue least cause to feare then, because they shall then be safe; and ⁿ those that feare least now, shall feare most then; as ^o those become most fearefull, that out of ignorance were most forward, when they come to see and know the danger that they are in, which they apprehended not before.

Noa feared the Floud before it came; and when it came, was in the *Arke* safe and secure, free from feare of any danger to him or his by it. The wicked World feared it not, because they beleueed it not, till they saw it, and then were their hearts drowned and ouerwhelmed with feare and despaire, * before their bodies were ouerwhelmed and destroyed with the Floud.

But, *feare God!* may some say. Why? who doth not feare him? We might rather say with the *Psalmist*, *P Who is he that doth feare him?* Implying the number of those to be very small that indeed sincerely so doe.

But since that the feare of God seemeth so common, and euery one will lay claime to it, come we againe to the triall. Wherein appeared

^m *Erant tunc securi, qui modo non sunt securi: Et iterum tunc timebant, qui modo timere nolunt. Aug. de verb. Dom. 39*

ⁿ *Hoc ipsum vehementer timere debet, quia nihil timet. Aug. de temp. 214.*

The wicked feare not before affliction, and then they feare too much: the godly feare before it cometh, & then their feare ceaseth. For impiety triumpheth in prosperitie, trembleth in aduersitie: Piety trembleth in prosperitie, triumpheth in aduersitie.

Greenham part 2. c. 27. §. 5.

^o *Οὐκ ἔστιν ὁ θεὸς ὁρῶν τὴν ὑπερηφανίαν, ὁρῶν τὴν ὑπερηφανίαν, ὁρῶν τὴν ὑπερηφανίαν. Arist. eth. 3. 8.*

* *Ἀ γὰρ ὅς τις ἐκ τῶν ἀνθρώπων, τὰ κατὰ νόμον, καὶ μὴ τὰ κατὰ νόμον. Greg. Naz. st. lit. 2. Si quod ab homine timetur malum, eo perinde dum expectatur, quasi venisset urgetur: & quicquid ne patitur timet, jam metu patitur. Sen. epist. 74. Perit ante vulnūs pavore confusus, cui spiritum rapuit timor. Sen. Herc. fur. 4. P Psal. 25. 12. & 90. 11.*

Effect 3.

Act.

Obedience.

¶ Χλευὴς ὑποδεί-
σις ἡ δὲ αὐτῆς, καὶ γὰρ ὡ-
ς ὁ ὁρατὸς ὁ
φύλαξ ἡμετέρος
ἐκκαταδύει τὸν
Νῶε, καὶ τοὺς δούλους
αὐτοῦ ὅσοι ἐν τῇ
κατασκευῇ ἦσαν
τοῦ ἔργου. Βα-
σιλ. Sel. homil. 5.

¶ Holinsbeds Chro.
in Henry 8. anno
1524.

¶ Genes. 19. 14.

¶ ὡς δὲ τὸ κα-
τακλυσιμὸν ἐπε-
μύνην καὶ τὸ κα-
τακλυσιμὸν ἐπα-
τίει, καὶ ἔνδοξον
ἐκκαταδύει τὸν
Νῶε καὶ τὸν οἶκον
αὐτοῦ, καὶ τὸν
κατακλυσιμὸν
ἐπεμύνην, καὶ
τοὺς δούλους
αὐτοῦ ὅσοι ἐν
τῇ κατασκευῇ
ἦσαν τοῦ ἔργου.
Βασιλ. Sel. hom. 5.

NOAES Feare, but in his carefull obedience, in his diligent endeavour to prevent the peril, though not yet approaching, not yet apparent? Moved with feare, saith the Apostle, he prepared the Arke for the saving of him and his.

In which Act of his obserue we, both his Obedience to Gods will and word, and his Care to prevent the perill.

First his Obedience to Gods will and word. God biddeth NOA goe and make such a Vessel to saue him and his from a Floud, that should drowne vp the whole World. Alas, if he should doe it, euery one would but laugh at him for his labour: as no doubt of it full many did. They would thinke him no wiser than the Prior of Saint Bartholomewes here among vs, who vpon a vaine prediction of an idle and addle-headed Astrologer, went and built him an house at Harow on the Hill, to secure himselfe from a supposed Floud, that that Astrologer had foretold. As Lots sonnes in law, when their wiues Father told them of a showre of fire and brimstone that should come and destroy all Sodome, they thought that either he mocked but and dalled; or else that he doated and was strangely deluded. So saith Basil of NOA, when he told the World of a Floud that should swallow vp the whole World, and set himselfe thereupon about the building of an Arke, of such strange forme and bulke, a worke of so great toile and charge, to saue himselfe and his household in, they thought the poore old man doated, he had dreamed, not,

as

as we say, of a drie Summer, but of a wet Winter, he was drowned in a deepe melancholy, and would be soused and drowned in his own sweat with moiling and toiling about such a building, before they should bee ouer-flown with, or drowned in any deluge. But all this NOA contemned, and notwithstanding all this, hee went not about only, but through with that that God had enioyned.

From which Cariage of NOA we may learne this instruction, that

True Faith and Feare will make a man contemne worldly mens scoffes; and notwithstanding them, doe any thing that God shall enioyne.

We might for the further prooffe of this point, muster vp a multitude of Examples: ^u *Abrahams leauing his owne Countrey and Kindred, to wander vp and downe hee knew not whither himselfe, in hope of an inheritance that* ^x *he neuer had as long as he liued: and* ^y *the causing of himselfe to be Circumcised, when hee was almost an hundred yeere old, together with his young sonne, and the rest of his family, a thing that was neuer heard of before, and such as would of any naturall conceit be deemed not* ^a *ridiculous only, but most vndecent: King* ^b *DAVIDS dancing before the Arke, for which Micol derided him: The Prophet* ^c *Esaies going naked (though not so naked as many imagine,) without his vpper garment, his propheticall habit, and without shoes on his feet: d* *Jeremies breaking of a bottle for the confirmation of his Prophecie:*

Point 4.

^u Gen. 12. 1, 4.
Hebr. 11. 8.

^x Act. 7. 5.
Hebr. 11. 9.

^y Gen. 17. 23, 24.
^z *Hinc Verpi, & Apelle (ut quidā volunt) etiam per irrisiōem Iudei disti.*

^a 2 Sam. 6. 16, 20.

^b Esai. 20. 2.

^c *Absque cilicio, i. tegumento villosa, quo Propheta ferē utebantur. Iun. ex Zech. 13. 4. Visantur Drus. obseru. l. 14. c. 14. & Fuller. miscell. l. 2. c. 11.*

^d Ier. 19. 1, 10, 11.

Q

his

- his ^e wearing of a wooden yoke, and going vp and downe with it about his neck: And ^f his making of yokes and fetters, and sending them with such strange messages to foraine Princes, and those Infidels, by the hands of their owne Embassadors: ^g Ezekiels laying siege to a modell of the Citie, upon a tyle or a table, and making batterie against it, and placing an iron pan betwene him and it: ^h His lying and sleeping upon his left side alone, for a long time together: ⁱ His making and eating bread of corne and pulse of all sorts mingled together, (meat fitter for beasts, than for any man to feed on,) and ^k baking it with cow-sheards in the open and publike view of his people; euen of those that desired nothing more than matter to laugh and leere at him: ^l The cutting of his haire, diuiding it by weight, burning in the fire a third part, smiting with a knife another third, and scattering another third abroad into the winde; then taking a few of them and binding them vp, and yet of them againe, pulling some out againe and throwing them into the fire: ^m The carrying out of his household-stuffe on his shoulders, thorow a hole digged in the wall, by day-light, and remouing it himselfe from place to place, while a multitude of all sorts should stand by and looke on. And, to passe by all others, ⁿ Hosheas ^o marrying first of a light housewife, a common harlot; and after ^p one that had beene false to her former husband; ^q imposing strange names on the children that hee had by them: these, I say, and many other beside these might be alledged: but I hasten; and this of NoA may well

^a Jer. 27. 2. & 28.

^{10.}

^f Jer. 27. 2, 3, 4.

^g Ezek. 4. 1, 2, 3.

^h Ezek. 4. 4, 5.

ⁱ Ezek. 4. 9, 10.

^k Ezek. 4. 12, 15.

^l Ezek. 5. 1, 2, 3, 4.

^m Ezek. 12. 3-7.

ⁿ Hosb. 1. 2, 3.

^o *Liueius videatur in not. ad Hosb.*

^p Hosb. 3. 1, 2.

^q Hosb. 1. 4, 6, 9.

well counteruaile them all; a worke of so great difficultie, that would take vp so much time, be so long a doing, require so much trauaile, and so infinite expence, and all done for the preuenting of so vnlikely a danger: Many, no doubt, would flocke about him out of all quarters to see it: many would be continually gazing vpon him, when he should be at worke about it: many a broad iest, many a bitter scoffe would be broken vpon him. No man would be thought euer to haue taken more paines to begger himselfe, or to haue beene at more cost, out of a vaine feare of miserie, to make himselfe miserable. But all these difficulties, and all the disgrace it might bring with it, NOAIES Faith and his Feare ouercame.

And no maruaile.

For first, true Faith it is of ¹ a couragious, of an vndaunted, of an vnconquerable Nature. That which hath made men contemne fire and fagot; no maruaile if it make them contemne the blasts of mens breath; which are no more able ² to shake a well grounded Faith, than ³ the windes are able to stirre the earth, though they should all at once blow vpon it, and assault it from all points.

And againe, ⁴ the greater Feare euer expelleth the lesse. ⁵ One Feare frighteth away another, as one naile is wont to drive out another. ⁶ Feare not them, that is, men; but feare him, that is, God,

¹ 4. ex Cic. Hiero. ad Rust. Solent amorem veterem amore novo, quasi clavum clavo, pellere. ἡλὸν ὃ ἡλόν, παλαιὸν ὃ παλαιόν. Pollux l. 9. c. 7. Sed & Antiphanes pari modo, Οἷον ὃ εἶνον ὁξελαύνειν, καὶ κώπην κώπῳ. Athen. dymosopb. l. 2. Et Alcæus ibid. l. 10. ἐν καὶ φθῆς δ' ἀτίεα τῶν ἀτίεων κούνη ὁδεῖτω. ² Matth. 10. 28. Luk. 12. 4, 5.

Q 2

saith

¹ Rom. 5. 5.

² 8. 37.

³ 1 Iohn. 4. 4. &

⁴ 5. 4.

Reason 1.

⁵ Psal. 129. 1, 2. &

⁶ 78. 69.

⁷ S. Ward of Conscience.

⁸ Dan. 7. 2. Una Eurysque, Notusq; ruunt, creberq; procellis Africus. Virg. Aeneid. 1.

Reason 2.

⁹ Timor timori cedit majori minor.

¹⁰ Timor timore, ut clau clavo pellitur. Quomodo Cic. Tusc.

* Esai. 8. 12, 13.

Sirac. 34. 16.

† Prov. 28. 1. Qui

timet Deum, nihil

timet præter eum.

Origen. in Levit. 16.

Qui Deum timet,

seculi potestates non

timet. Idem in Rom.

l. 3. Repl'eat vos spi-

ritus timoris Dei,

& timor alienus in

vobis locum non ha-

bebit. Bern. in Psal.

90. Αποστία με-

ψισιν, τὸ φοβεῖσθαι

τὸν θεόν. Synes.

epist. 2.

Use I.

Admonition.

* Esai. 51. 7, 8, 12,

13. Εἰδὲ τῆς γένεως

φύλοσιν καὶ τῶν

ἡμερῶν τῆς σωτῆρος,

ἐκ αὐτῶν τὸ σωθῆναι.

τὸ φύλοσιν καὶ τῶν

ἡμερῶν. Chrysost. tom.

6. serm. 43. Quod

& aptissima e re

nata similitudine co-

firmat Ibid.

* Non peccat, qui

legem humanā non

servat, ut pro stulto

non habeatur. Mar-

tin. Navarr. enchir.

c. 27. sect. 283.

* Mark. 8. 38.

καὶ ὁ υἱὸς τοῦ ἀνθρώπου

ἐκείνην ὥραν.

† Psalm. 69. 7.

2 Sam. 6. 21, 22.

saith our Saujour: as if the Feare of the one would chase away all Feare of the other. And,

* Feare not their feare, but let the Lord of hosts be your feare, saith the Prophet. † He that feareth him, saith Origen, feareth nothing but him. That feare will soone displace and dispossesse all other feares. ‡ He that feareth the wrath of the almightie and euerliving God, will set light by the reproach or the rebuke of any mortall man, yea of a whole world of them, as wee see Noa here did.

In like manner ought it to bee with euery one of vs. Wee must bee content to doe as God biddeth vs, and not refuse to yeeld to ought that hee shall enioyne vs, though wee shall be but befooled and laughed at for our labour.

The Casuists say, that * a man may lawfully breake an humane Constitution concerning a matter otherwise meetely indifferent, when for obseruing of it he shall be but counted a foole and derided for his labour. But no such pretence will excuse vs from the doing of ought that God requireth of vs. * Hee that is ashamed of mee and my word, (that is, of what I enioyne him) saith our Saujour, before this wicked and * bastardy generation, him will the Sonne of Man be ashamed of, when he commeth in his glory, and his holy Angels with him. We must not thinke much therefore to be ^b derided and counted fooles for his sake: wee should esteeme it rather, as the Apostles sometimes did, euen a grace to be disgraced

graced for him. * They went away from the Con-
cell, saith the Holy Ghost, reioycing, that they were
vouchsafed the dignitie to be dishonoured for Christs
sake.

Nor is this admonition and exhortation
needlesse in our times, wherein the carefull going
about the building of the spirituall Arke, expo-
seth men, if not so much and so openly as the
making of the materiall Arke did NOA, yet too
freely and too frequently, to the mockes and
scoffes of prophane people.

^a Be not ashamed, saith Augustine, of thy Chri-
stian profession. Be not ashamed of it? will some
say. It seemeth a needlesse admonition. * There are
so few now that are not Christians, that if a man be
not one, he shall rather be noted and pointed at. But
for all that, saith he, ^e trie it when thou wilt, and
thou shalt finde my words true. Doe but striue to liue
according to the rules of Christianitie; and see if thou
be not derided and scoffed at for it by those, that are
Christians in Name, but not in deed. And the like
may be said truly of these times of ours, where-
in ^t Religion is growne to be, as Bernard some-
time complained, not a matter of forme, but a
matter of scorne: ^u Simon Zelotes is become an
odious Name; profession of Pietie is accounted

me audis, vivere quomodo Christianus, & vide si non tibi obijciatur & à Christianis, sed nomi-
ne, non vita, non moribus. Aug. ibid. Non decrum & Christiani, qui prohibeant Christiane
vivere. Idem de tem. 52. Turba ipsa quæ cum Domino est, clamantes prohibet. Matth. 20. 31.
i. Bonos Christianos, verè studiosos, volentes facere in Euangelio scripta Dei præcepta, Chri-
stiani malis & tepidis prohibent. Idem de verb. Dom. 18. * Psalm. 14. 6. Non modo pietatis
virtutem amisimus, sed nec speciem retinemus. Bern. apolog. ad Gukelm. Abb. Ipsa religio in
opprobrium venit. Idem Bern. epist. 117. ^u Σικωρ Ζηλωτῆς. Luk. 6. 15. qui & Καραῖτες
Matth. 10. 4. & Marc. 3. 18. non à patria, sed ab Hebr. radice קריב quod ת' קריב signi-
ficat. Ang. Canim. de Voc. N. T.

^c Act. 5. 41. ἀξί-
σται & μακάρι-
εlegantissimum oxy-
morum. Casaub. not.
in N. T. O quantis
obedientie viribus
nituntur, qui gau-
dent pro Christo ad
Concilium trahi, dig-
nitatem ducunt pro
eo cedi, gloriam re-
putant pro eo mori?
quibus vilitas subli-
mitas, contumelia
gloria, patientia vi-
ctoria, mirabili mi-
rabilitate videntur.
Bern. de grad. obed.
Ita Hier. ad Helvid.
Gloria mihi futura
convicia tua &c.

^a Noli erubescere
Christianum profi-
teri te &c. Aug. in
Psalm. 30.

^c Tam pauci non
Christiani reman-
sunt, ut eis magis
obijciatur quia Chri-
stiani non sunt, quam
ipsi audeant aliqui-
bus obijcere, quia
Christiani sunt.

^e Tamen dico vo-
bis, inipe, quicumq;

6. Timor Domini
simplicitas reputa-
tur, ne dicam, fa-
cultas. Bern. de con-
sid. l. 4.

x A nostris omnia
fermè religiosa ri-
dantur. Salvia. de
provid. l. 7.

† Dicā quod multi
mecū experti sunt.
Cū Christianus
quis cepit be-
nè vivere, fer-
vere bonis operibus,
mundum contem-
nere, reprehenses
patitur & contra-
dictores frigidus
Christianos. Quid
insanis? aiunt. Ni-
mius es. Nunquid
alii non sunt Chri-
stiani? Ista stultitia
est, dementia ē, &c.
Aug. de verb. Dom.
18.

71 Pet. 4. 4. Virū
circumspēctum, &
amicū proprię con-
scientię calumniā-
tur hypocritā. Bern.

tur hypocritā. Bern. de confid. l. 4. 2 Wisd. 2. 12-16. Οὐ δύνασθ' ἡ δίκαιος ὁρᾶν πρὸς φιλοσόφου
 χῆμα ἔχοντας, ὅτι νουθετήσονται καὶ ἐξελθὺν γὰρ ἐκ τῆς διαμαρτίας οὐ λογίζονται, ἀλλὰ περὶ
 οὐ καὶ διαμαρτύνονται. ὡς οὖν καὶ οἱ παῖδες παιδεύονται χῆμα ἔχοντας, ὡς ἐκπλήζοντας αὐ-
 τούς, καὶ ἐκ ἐπιστρέφοντας ἀμώταίην καὶ ῥαθυμείην. Dion. Chrys. orat. 72. * Non vult ire spe-
 ctatū : frenat concupiscentiam suā, ne pergat ad theatrū, & c. Aug. de verb. Dom. 18. 2 Eccl. 9. 2.
 b Theatrū propriè sacrarium Veneris est, arx omnium turpitudinum, disciplina libidinum, impu-
 dicitie confessorium; ubi nihil probatur, quàm quod alibi non probatur; ita summa gratia ejus de
 spurcitia plurimum concinnata est, quod si nobis omnis impudicitia execranda est, cur liceat audire
 quæ loqui non licet? cur liceat videre, quæ facere flagitium est? cur quæ ore prolata communi-
 cant hominem, ea per oculos & aures admissa non videantur hominē communicare, cum spiritui
 appareant aures & oculi, nec possit mundus præstari, cujus apparitores inquinantur? Tertull. de
 spectac. Spectacula vel cruenta vel turpia. Ubi exempla fiunt, quæ jam esse facinora desinuerunt;
 & adulterium discitur dum videtur. Quis potest esse qui spectat vel pudicus, vel integer? Cyprian.
 ad Donat. Nihil tam damnosum est bonis moribus quàm in spectaculo aliquo desidere. Sen. ep. 7.
 Ludi semina præbent Nequitie. Ovid. trist. l. 2.

navies

naries and nurseries of all filthinesse and prophane-
nesse; he is a man altogether vnsociable, of a me-
lancholy disposition, little better than a lunaticke, as
they said sometime of *Iohn the Baptist*. If he wil
beare an euil word, & put vp a supposed wrong,
not stab or challenge at least any one that shall
giue him the lie, nor be readie to right himselfe by
priuate reuenge; he is a coward, a meacock, base-
minded, a man of no courage, one of God Almightyes
fooles, at the least and the best. ^d These and the
like censures must a man make account to vn-
dergoe, euen among Christians, if he be carefull
of vpholding and maintaining his *Christian pro-
fession*, and of making good what in his *Baptisme*
he bound himselfe vnto.

But as the Heathen man, *Socrates*, sometime
said, That ^e a man must be content to be accounted
a Foole, that he may be happie; so wee must make
account and be content to beare this, and much
more than this, if euer wee hope or looke to be
happie, and to come vnto heauen.

Yea if wee belecue and feare, (which hereby
also wee may trie whether we doe or no, as we
would seeme and professe all to doe) our very
Faith and ^f *Feare* will make vs set light by such
paper-shot, and cary vs on thorow the pikes, not
of euill tongues, but of the eagerest opposition
that either *Satan* himselfe, or any limbe of his
shall be able to make against vs to turne vs out of
the good waies of God; wee will neuer a whit
feare or regard the one, if wee doe thoroughly
feare the other.

^c *Matth. II. 18.*

^d Οὐ γὰρ μόνον,
ὡς φησι Φωκυλ.
ἴης, Πολλ' ἀπατη-
θήσεται ἡ ψυχή μου
ἐμὲ καὶ ἐσθλόν,
ἀλλὰ καὶ μάστιγι-
ται διὰ πόνον, καὶ
ἀδύνητον, καὶ σκαφί-
μαται καὶ βαμολο-
χίας ἀναδίσταται.
Plut. de audiend.

^e *Stultus videri,
quo beatus sis, ve-
lis. Socrates apud
Sen. ep. 71.*

*Vse 2.
Examination.*

^f *Dicit Martyr mi-
natori stans homo
ante hominem, Non
timeo, quia timeo,
etc. Aug. de Sanct.
14.*

Let

¶ Timeam^o, ut non timeamus. Timeamus prudenter, ne timeamus inaniter. Aug. de sanct. 14.

^h Martyres timendo non timuerunt: quia Deum timendo homines contempserunt. Ibid.

ⁱ Ne timeamus ut non timeamus.

^k Illud vide, ne timendo magis timere cogare. Cic. epist. fam. l. 11. ep. 20.

^l Παύλον φοβούμεθα ὁ Θεός· ὃς ὅς πάλαι τὰ μικρὰ ἐρεῖ καὶ τὰ μέγιστα, πῶς δὲ δειδύκα. Chrys. tom. 6. serm. 43. Pueri lucernam non timent, larvam timent.

^m Εἰ φοβησώμεθα μόνον τὸ φοβησώμεθα καὶ τὸ Θεὸν. Greg. Naz. in Nyss. † φοβησώμεθα ὃν ὁ Θεός, καὶ τὸ φοβησώμεθα καὶ τὸ Θεόν. Idem in Maccab.

“Οὐδὲν ἔτι τοῦ δουλοῦ καὶ τοῦ Θεοῦ φοβησώμεθα. Idem de pace 1.

ⁿ Prov. 29. 25.

^o Psal. 53. 5.

^p Prov. 10. 24.

^q Pinner of Catechist.

¶ Let vs feare, saith Augustine, that wee may not feare. Let vs feare wisely, that we may not feare foolishly: That we may not feare Man, with ^h the blessed Martyrs of Christ, let vs feare God. Yea, ⁱ let vs not feare, say I, that we may not feare. ^k Let vs not feare now, lest we feare much more hereafter. Let vs not feare the scoffes of men now, lest we feelee the wrath of God hereafter. Better it is for vs to be mocked for doing good, than to be damned for not doing it. Let vs not be ^l like Children therefore, that feare an ugly vizard, that cannot hurt them, but feare not the fire, that may scorch them: feare the blasts of mans breath, and not feare the fire of Gods wrath. * Let vs only feare this, how we feare man or ought more than God. For † there is nothing indeed fearefull but that; “ nothing at least so fearefull as it. Our not fearing the one now, may preuent the terrour of the other; as on the other side, the fearing of the one, though not worthy our feare, if we giue way to it, ^m will assuredly procure the other. He that ⁿ feareth now, where there is no cause to feare, ^o shall another day haue iust cause to feare, when his vaine feare shall haue betrayed him to things truly fearefull.

¶ He is a foole, we say, that will be laughed out of his coat: but he were a double foole, that would be laughed out of his skinne; that would hazard the losse of his soule, and of his eternall saluation, because hee is loth to be laughed at, to quit himselfe of the mockes and scoffes of prophane persons. Yea vndoubtedly if we doe in deed and truth

truth beleue the truth of Gods word, and stand with holy NOA here in awe of his wrath: * we will neuer giue ouer our godly courses for such windie stufte as this is; our very feare it selfe will not suffer vs, though we would.

And so passe we to the second thing that wee obserued in this *ACT* of NOA, to wit, his Care to preuent the euill imminent; together with that point of Instruction which thence may be gathered, that

“ Feare breedeth Care.

As ¹ Faith breedeth Feare, so Feare breedeth Care. NOA, as hee beleueed and feared, so hee was carefull with all speed to vse all good meanes for the preuenting of the perill that otherwise would haue beene. So Jacob, when ¹ he heard of his brother Esau comming against him with foure hundred men after him, ¹ being sore afraid of him, was carefull of vsing all meanes, either for the pacifying of his wrath, or the sauing of his family, some part of them at least, from his furie. So the Egyptians, when ¹ Moses had giuen warning of such a storme to come as would destroy all that were found abroad in the fields, ^a so many of them as beleueed and feared the word of God tooke warning, and caused both their seruants and their cattell to take and keepe house for the preuenting of that perill.

R

Nor

*Presentia spernit,
qui futura metuit.
Mimus. O. flav. Pro-
sentia spernit oppro-
bria, qui futura me-
tuit supplicia.*

Care.

*“ Timor salutem
& sollicitum facit.
Bern. mod. viro. l. 4.*

Point 5.

*“ Fides facit for-
midinem: formido
facit sollicitudinem.
Tertull. ad Marc.*

“ Genes. 32. 6.

*“ Genes. 32. 7, 8, 9.
22, 23.*

“ Exod. 9. 18, 19.

“ Exod. 9. 20.

Reason 1.

* Corpus, sive Cor-
por, ut olim loque-
bantur, quasi Cordis
por, i. puer, sive
fannulus; ea for-
ma, quâ Marcipor,
Quintipor, &c. Ca-
mer. problem.

Nor can it in reason be otherwise. Where
~~Faith~~ hath wrought ~~Fear~~, ~~Fear~~ cannot but
worke ~~Care~~. Where the ~~head~~ hath wrought
vpon the ~~heart~~, there the ~~heart~~ cannot but
worke vpon the ~~hand~~. And * the ~~hand~~ is euer
at the ~~hearts~~ command, ready to its vrmost
ability to execute whatsoeuer the ~~heart~~ exa-
cteth of it.

Reason 2.

† Πᾶν τὸ ζῷον
δι' αἰσθ. Aristot.
ethic Nicom. l. i. c. i.
& pol. l. i. c. i. Omne
animal se diligit.
Natura sua quisque
sibi caro est. Ab inte-
ritu natura abhor-
ret. Hinc ingenta
cuique cura sui; me-
tus mortis fuga ma-
li, &c. Cic. de fin.
l. 5. Cura sui ante
omnia cunctis inest
animalibus; nec in-
feritur, sed inasci-
tur. Simul autem
conciliatur saluti
sue quidque, & que
iuvant, illa petit,
lesura formidans re-
fugit. Sen. ep. 124.

Againe, where there is a ~~fear~~ of euill,
there is a ~~desire~~ also to escape euill; (for
† ~~every thing~~ naturally affecteth it owne good)
and a ~~desire~~ proportionable to the ~~fear~~: and
where a ~~desire~~ to escape euill, an ~~endenour~~ to
vse all meanes of escape: and * an ~~endenour~~
likewise proportionable to that ~~desire~~. Where
there is a strong perswasion then, and appre-
hension of some great euill impendent, there
cannot but be a great measure of ~~fear~~: and
where so great ~~fear~~, no lesse vehement a
~~desire~~ of escape; and where such vehement
~~desire~~, * a most earnest and carefull ~~endenour~~
of preuenting, if by any meanes it may be,
that euill.

Reason 3.

* Qui sic timet, ni-
hil negligit. Bern. in
cant. 47. Οὐδὲ φέ-
ρεται βλάβη τῷ
μῶσι. Aristot. rhet.
l. 2. c. 5.

Adde wee hereunto that ~~Faith~~, as it ma-
keth things absent present, and things farre
off as at hand; and so maketh men to be
affected with euils, as are by God, or from
God, revealed to them, though yet absent,
or farre off, yet as if they were present,
and at hand: So it maketh them as care-
full instantly, without longer delay, to be-
take

take them to such courses, as for the preventing and avoiding of those evils are deemed requisite, which to the eye of their faith are as imminent, or as present.

And lastly, That no affection is more ^a vigilant, more violent, more forcible than *fear*, either to curbe and restraine men of what otherwise they would, or to vrge and constrain them to what otherwise they are vnwilling vnto.

^b *Iacob* could not rest all night long, when he feared *Esaus* approach: nor ^c *Sampson* longer repose himselfe on *Dalilaes* lap, when hee heard once that the *Philistines* were vpon him.

Temptations of *Fear* are esteemed the most ^d violent. And ^e in humane lawes there is a nullitie therfore held of actions extorted and wrung from men by feare: because in such case a man is held not to be a free man, to haue no power or command in some sort of himselfe. The feare of Gods wrath therefore in these cases, where it is fresh in the soule, cannot but ^f shake off all securitie, cut off all carelesnesse, banish and abandon all slothfull and retchlesse delay, and ^g vrge and enforce to all speedy and diligent vsage of those meanes, whereby it may be pacified, and the euill prevented that may accrue from it.

Now hereby try wee our Faith againe, yea and our Feare too. Compare wee *Noah* and our selues together; and see how contrary hee and wee are either to other: yea see how like

Reason 4.

^a *Timore nihil validius, nihil vehementius.* Bern. de diuers. 12. *Metus cum venit, varum habet somnus locum.* P. Syr. *Rapit enim somnos pavor.* Sen. Herc.

^b Gen. 32. 7, 23.
^c Iudg. 16. 19, 20.

^d *Res est imperiosa timor.* Martial. l. 11. ep. 59.

^e *Contracta per metum irrita obligatio est.* Althus. diceolog. l. 1. c. 118. §. 15.

^f *Omnem formido somnolentiam excutit.*

^g *Cavebis si pueri.* Rom. 11. 21.

Use 1.

Examination.
Application.

* *Matth. 24. 37,
38, 39.*

Compar. 1.

* *Gen. 6. 3, 13, 14.*

* *Genes. 7. 6.*

* *Genes. 6. 22.*

* *7. 5.*

* *2 Pet. 3. 7. Adam
prædixit gemitum,
At prædixit
quædam, et præ
dixit prædixit, et
prædixit prædixit, et
prædixit prædixit. Je-
seph. antiq. l. 1. c. 3.
Ab isto Noam Deu-
cationem dicitur, ab
illo conjugæ ejusdē
ham. Brough-*

we are in these dayes rather to the world that
then was, than to him, as ^d our Sauour himselve
also foretold that it would be.

Consider his carefulnesse. God speaketh
thus to NOAH; * *An hundred and twenty yeeres
hence will I bring in a Floud that shall drowne
the whole world: and therefore if thou wilt be
then saued, goe thy way out of hand, and build thee
such an Arke as I shall shew thee.* And this God
told NOAH, when he was about some five hun-
dred yeere old; for ^e six hundred yeere old
hee was when the Floud came. So that NOAH
might well haue thought thus with himselve;
*I am five hundred yeere old already, and it will
be yet an hundred and upward before the Floud
come; Why? I may well be either dead and rotten
in my graue before that time, or at least-wise very
neere the end of my dayes. And who would goe
toile and moile so about building of a vessell of
such bulke and bignesse, to prolong his life so short
a time? Or else, Is was an hundred and twenty
yeere yet to it; and what needs be then got in all
haste about it? hee might goe and take his plea-
sure for this hundredth yeere, and then set upon
it some twenty or ten yeere before, and get
more helpe then and dispatch it the sooner.* But
NOAH did not, he could not, he durst not de-
ferre the doing of it, but ^e went instantly in hand
with it.

On the other side see our carelesnesse. God
foretelleth vs that a second generall destruction
shall come, not by water, but ^e by fire, the fiercer
element

^a Psal. 90. 9.

^o Nihil ne in tota
quidem diem certi
est. Sen. ad Polyb.
c. 29. Nihil in diem,
nihil in horam pro-
mittitur. Idem ad
Marc. c. 10.

Compar. 2.

^e Psal. 90. 11.

^a Genes. 19. 9.

^e Exod. 9. 21.

shall haue time enough for it hereafter, though
^a none of vs are like to liue neare an hundred
yeeres, none sure to liue halfe an hundred houres
to an end. And what would we do, or how would
we liue, if wee were sure that wee should not
die, ere an hundred yeeres were expired and
had past ouer our heads, when wee haue no care
to prouide for the preuenting of this perill, be-
ing ^o not sure of a day, not of an houre?

Againe, God gaue Noa a warning by word
only of future euils, wherof no print or foot-step
was to be seene at the present. And Noa is stri-
ken with feare, & prepareth presently to preuent
it. God giueth vs warning not by word only, but
by deed, by euident arguments of his wrath al-
readie broke forth, and burning vp our brethren
almost on euery side of vs. And yet ^p who layeth
it to heart, or prepareth to preuent the euill that
so euidently appeareth to approach?

Now what is the reason of such difference
both in the one kinde and in the other? (Noa
so carefull, and we so carelesse :) but that he be-
leeued and feared; and we doe not? What else
was it, that made Lots Sonnes in law stay still in
Sodome, though they were told what would be-
come of it? What else, that made some of
those Egyptians so carelesse, as to leaue men
and beasts abroad, when Moses had giuen war-
ning of the storme that should come? But that
^a the one beleeued not Lots word; ^e the o-
ther feared not the Lords word: the one belee-
ued not, and therefore feared not; and the o-
ther

ther feared not, because they beleueed not? neither of both cared, because neither of both feared. And what else is it that maketh men stay still in their sinne, and make no prouision to prevent Gods wrath, both revealed in his word, "and manifested in his worke; but that they beleuee not the one, they dread not the other?"

And this may convince multitudes, even of professed Christians, to have neither *Faith* nor *Fear*. They live so securely, so carelessly, as if there were neither heaven nor hell: they prepare no more to meet God, when in wrath he seemeth to approach, than as if they cared not whether he came or not.

Yet should wee aske any of these, whether they beleened the word of God or no; whether they feared the wrath of God or no? they would answer, they did; and be angrie that any man should make doubt of it: they should be worse than beasts, no better than *flaw Atheists*, if they did not. But, *the wickednesse of the wicked man assureth me*, saith the *Psalmist*, that there is no feare of God before his eyes. And the loose and dissolute, the secure and carelesse courses of such evidently shew, whatsoever they may say, that there is neither Faith, nor feare of God in them, that they neither beleue his Word, nor stand in awe of his wrath, they durst not for their liues doe so as they doe, if they did. *If you feare*, saith *Augustine*, how is it that you take no more care? Could *Iacob* sleepe quietly, when hee vnderstood of *Esaus* approach? Or durst *Sampson*

Sampson for all his strength and stoutnesse lie still, when he heard that the *Philistines* were vpon him? Much lesse durst any man, or could any man, that feared Gods wrath, lie sleeping in sinne, when warning were giuen of Gods wrath, or while (it is the state of euery impenitent person, had hee a spirituall eye to discerne it) the blacke clouds of his vengeance readie to seize on him, hung continually ouer his head. Say what thou wilt therefore, whosoever thou art that so liuest, diddest thou feare God, as thou pretendest and professest to doe, ^a thou couldest not liue so securely, thou durst not liue so loosely; thou durst as well eat thy nailes off, as we say, as doe many things that daily thou doest; ^b thy very feare would not let thee, it would not suffer thee to rest: it would be as a thorne at thy heart, and a spurre at thy side, to rouse thee and awake thee, and to keepe thee from rest, till thou hadst procured thine owne safetie, and to vrge and enforce thee to all speedie, carefull, and industrious endeavour, whereby the same might be effected.

^a *Vigilabis, si timebis. Aug. de verb. Ap. 28. Et tu vigilares, si timeres.*

^b *Timor torporem excussit & nolentibus. Nec tutum patitur esse securum pavor.*

Conclusion.

Well, to winde vp all in a word: Let vs all be like *Noah*; take warning when God giueth it; Beleeue what hee threatneth; feare before his face, especially when we see signes of his wrath, as we doe pregnant ones at this present; vse all care and endeavour to auert his wrath, and to prevent the perill, when we perceiue it to approach. That can no way be done but by repentance of our sinnes, reformation of our liues, and alteration of our sinfull and secure courses. This course

course therefore let euery one of vs take without further delay; and pray that others also may doe the like. It may be that God hearing the prayers, seeing the teares, and regarding the repentance of some few, may be moued to shew mercie on the whole, though the generalitie remaine still vnreformed. ^c All his fellow passengers their liues were bestowed vpon *Paul*. ^d *Sodom* had beene saued, if but *ten* onely had so done in it; ^e *Ierusalem*, if but *one* alone. Or if the Lord be so peremptorily bent to destroy, and to bring in some generall iudgement, that ^f though *Moses* and *Samuel* should lue for a people, they should not preuaile with him, ^g though *Noah*, *Daniel* and *Iob* were among them, they should *not saue sonne nor daughter*, (not so much as was saued in the Floud,) but themselues single only: yet shall we, by so doing, with *Noah* build an *Arke*, at least, for our selues, and our owne soules. We shall be *marked* out for saluation, as ^h those were that the Prophet speaketh of, in the generall destruction. And one of these three shall vndoubtedly befall vs: Either wee shall be ⁱ taken away, with ^k *Iosias*, before the euill come, and depart hence, to be laid vp with our Fathers, *in peace*. Or, with ^l *Jeremie*, ^m *Baruch*, and ⁿ *Ebed-melech*, we shall haue *our liues* giuen vs for a *prey*: for ^o the Lord knoweth euen in generall iudgements *how to saue his*: Or our afflictions, shall be seasoned, sweetned, and sanctified vnto vs; and ^p though of themselues *not good*, yet shall they be turned to *our good*; and

S

our

^c Act. 27. 24.

^d Gen. 18. 32.

^e Ierem. 5. 1.

^f Ierem. 15. 1.

^g Ezech. 14. 14, 16, 20.

^h Ezech. 9. 4.

ⁱ Esai. 57. 1.

^k 2 King. 22. 20.

^l Ierem. 15. 21.

^m 40. 4.

ⁿ Ierem. 45. 5.

^o Ier. 39. 18.

^p 2 Pet. 2. 9.

^p Tamen si non bonum, tamen in bonum, Aug. de temp.

ἢ ὅτι βίβη ἀλυσ-
θῶς ἢ βίβη ἀλλὰ
Εὐριπίδ. Euripid.

Quid est diu vi-
vere, nisi diu tor-
queri. Aug. de temp.

113.

Ὁὐδὲν πρὸς τὸν
καρδανύμφω (μα-
κρότερον (ὄντως)
ὅσον πλεονεχθῆναι,
τὰ μὲν ἰσθύνει, τὰ
δὲ πεινῶνται, τὰ
δὲ καὶ ἀποθανεῖν,

Ec. Greg. Naz. epitaph. Cesar. Diu vivendo multa que non vis vides. P. Syr. 2. Apoc. 7.
17. & 21. 4. Τοῖς καὶ διατῶν χρόνων ἡ ἀποθανεῖν. Sophocl. Οὐδὲν πρὸς τὸν
καρδανύμφω. Euripid.

our decease, if wee doe perissh in them, shall be
but a meanes of translating vs, from ¹ a wret-
ched and a miserable life here; (where ² to live
long, is but to be long in paine, and where ³ by li-
ving long, we are constrained not to heare and see
only, but to suffer; nor to endure only, but to doe
many things that willingly we would not;) to
a more happie, comfortable, and blessed life else-
where; wherein ⁴ we shall neuer so much as see
or heare of misery any more.

FINIS.

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